

A
DISCOVRSE
TOVCHING THE
DOCTRINE OF
DOVBTING.

In which not onely the principall arguments
that our popish adversaries vse, for the esta-
blishing of that discomfortable
opinion, are plainly and true-
ly answered:

But also sundrie suggestions of Sathan tending to
the maintenance of the same, are the kinder of the
faithfull fully粉碎, and that with
proprie advantage also.

Written long since by T. W. and now publi-
shed for the profit of the people of God.

PRINTED BY JOHN LEGAT
Printer to the Vniuersitie of Cambridge.
1598.

A
 DISCOVERY
 TOUCHING THE
 DOCTRINE OF
 DOUBTING

In which not only the principal arguments
 for our people against the doctrine of
 blissing of their dissenters are
 exposed, and answered at large.

This also found many
 the manner of the
 first part of the
 second part of the



Written long since by T. W. and now
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PRINTED BY JOHN BARNES
 at the University of Cambridge
 1788

TO THE RIGHT
HONOURABLE, AND
HIS VERIE GOOD LORD AND
LADIE THE LORD ED-
WARD EARLE OF BED-
FORD, AND THE LADIE
LUCIE HIS WIFE.

AND
TO THE RIGHT WORSHIP-
FULL AND HIS VERIE GOOD
FRIENDS, SIR IOHN HAR-
RINGTON KNIGHT AND THE
LADIE HIS WIFE.

*T. W. wisheth the aboundant riches of all Gods
mercies in this life, and the full fruition of
the Lord himselfe, and all his fauours
in that which is to come
through Christ.*



*He life of christian men
& womē here vpon earth,
is not without cause (right
honourable, and right wor-
shipfull) neither yet vnsee-
ly compared by the holye
ghost*

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ghost in the canonicall Scriptures, to a continuall combate and warfaire. Of which as the written word it selfe, in the sound doctrine, and approoued examples thereof, concerning this point, doth beare faithfull witnes. so, if god would giue vs grace, carefullie to obserue, either other men, or our selues, in such sorte as we ought, or could not but quicklie finde good warrantise for it, in the world likewise. For confirmation whereof, if we had no more, but on the other side, the darke doctrine of poperie, euerie where assaying to perswade, yea to driue men to doubting, and on the other side, the diffidence and distrustfulnesse, that naturally we carrie about with vs in our hearts, it were as a man might say more then sufficiēt. Touching the popish opinion, it is certaiuelie pitifull, that they can see no other waye or meane to preuent proude presumption, but to incurre the daunger of distrust and doubting. And it is the more pitifull doubtlesse, by how much, both in Gods religion, yea and in mans reason also they can not but know & confesse, that euery singular vertue or good worke, hath

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two sins set against it, the one as disagree-
ing from it, the other as contrarie to it. The
wertue or good worke as we name call it here
is trust in God: then what can be a more excel-
lent worke, such our Saviour saith: This is the
worke of Christ that ye beleue in him, who
he hath sent. And what is more contrarie to
it, then to doubt or distrust: and what is more
disagreeing from it, the Lucifer-like presump-
tion. And yet euen againe I say, it is the more
pitifull by howe much it crosseth, euen their
owne opinion & practise. For how can that
cōceit of their stooping merit before Christ
and specially of meriting eternall life, stand
with the doctrine of doubting, seeing that
merite, or absolute obedience, specially if
men deale with one that is iust, as Christ who
is iustice it selfe, must needes shut out doub-
ting touching that we are sure we haue ac-
quered, and he cannot choose but of iustice giue
and graunt. But such vaine fantasies must
they fall into, that fall vvaie from the faith
and trueth of the worde, and will lift up the-
selves against Christ our Saviour, that in re-
fusing grace offered, and feeling it where it is

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not to bee found, they might vanish away, through the disquietnes of their spirits, in the vaine imaginations of their owne mindes. Concerning the other: it is verie lamentable, that in so large aboundance of Gods gracious promises, and in so faithfull and continuall performance of them, speciallie to his owne people (whereof not onely the vvorl, but the vvorld, doth yeeld us an infinite cloude of vvitnesse), mens mindes shoul yet be replenished, vvith fearefulnesse and doubting. But such, and so great, is Sathans malice against vs, and so dull and slow of heart are vve to beleue, speciallie when we regard our manifold unworthinesse, our grievous transgressions, or the severitie and iustice of the Lords indgements: that it is more then marueilous, if anie man be found in better estate, considering I say, either vvhat we are by nature, or regarding withall, vvhat after our enlightning and regeneration begunne in vs, a vvorld there is of reliques & remainder of corruption in vs: which though they doe not vtterly deface and put out the good worke of God in vs, because it

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is to maiesticall and powerfull, to be battered
and beaten downe, by so weake an aduersarie,
yet do they so backward and hinder the same,
that in this life wee can not attaine to that
fulnesse of faith, which we greatly hunger and
thirst after: and though through gods goodnes,
we haue gained somewhat, yet many times we
finde those graces so eclipsed and darkened in
vs, that they seeme to be as if they were not.
But what meane we to trauaile in the streng-
thning of these points which in euery mans
minde and mouth almost, are so cleare and vi-
suall, as nothing more. The thing rather that
we should strue vnto, is this, namely that such
by corrupt opinions, we are or may be daily as-
saulted outwardly, and by Sathans subtile sug-
gestions, and our owne cursed corruptions, wee
are continually prouoked inwardly, as to euery
other euill generally, so particularly to this
sore sicknesse of our soules, aistrust or doubting,
we should in the holy wisdom & cleare light
of Gods worde, and also by the all sufficient
strength and power of the blessed spirite, so la-
bour to looke vnto our selues, as that we suffer
not

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not our selues, either to be infected with the
pleasaunt poyson of false doctrine, or to bee
drawne to discomfort, through the doubtfull-
nesse of our hearts. For as the former hazer-
deth what saie I: nay ouerthroweth the health
of our soules, & that more dangerously by much
then any bodily poyson doth or can doe, the
state of our outward man, for in the midst of
this, the minde may be safe and sure, whereas
in the other, specially persisted in there is fu-
erth euermlasting destruction both of bodie and
soule: so the latter strongly haleth downe vpo-
vs, and violently bringeth vnto vs, all heauy-
nesse of heart and fearefull disquietnesse, and
together with the same as a peculiar effect
thereof, all manner of unwillingnesse, unsta-
blesse, and disabilitie in and about the service
of Christ, whether publikely in the congrega-
tion or priuately in the familie: as also for the
carefull accomplishment of our Christian du-
ties either at home or abroad. For what like-
lihood or probability is there that he shall ap-
peare before god, or doe good vnto me, whose
spirit is disquieted within him: seeing that a
quiet

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quiet spirit is a thing much set by before god,
and fiteth vs also for naturall duties? These
great difficulties & dangers, are not nay can
not be discerned, but by the light of the word:
neither indeede can the euill of them, be pre-
vented and beatē backe, but by carefull taking
vnto vs, and dailie vsing of, all the armour
that Christ himselfe, and not man hath pro-
vided for vs, and prescribed vnto vs in the
worde of trueth. For plaine prooffe whereof we
may beholde (if we can) the bad effects and
bitter fruits, that either the ignorance or neg-
lect hereof bringeth forth in our age. And if
there were no more but this, the continuall
carnalitie and carnall securitie, that euerie
where raigneth, til it be discouered and felt,
and the distrust ye a desperation, that then ra-
geth, when the Lord is pleased to lay it open,
and to presse it hard and home, as we saie, to
to the heart, these were sufficient enough not
onely to prooue the point, but also to cause vs
in time to leaue our great and grievous cor-
ruptions, and in in a good and acceptable seaso
euen while it is called to day, as the scripture
saith

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saith, to looke to better courses, assuring our
selues, that as for poperie, it can neuer be re-
pelled but by the sounde knowledg of Gods
will reuealed in his word, this truth beeing
as contrary to that error and falsehood as daye
is to darkenesse: and as for assured comforte in
distresse or distrust, it is no where to be found,
but generally in the same word also, and par-
ticularly in the sweet promises thereof, which
as God alone, that is altogether faithfull, hath
plentifullye made, so will he, that is one al-
mightie, and doth vwhat soeuer pleaseth him
both in heauen and earth, in an acceptable
time graciously performe, for his glorie, and
the good of his people. And that therefore we
should endeavour, by all the good meanes that
possibly we can, that the word of Christ might
dwell in vs plenteously, in all wisdom, tea-
ching and admonishing our ouerne selues, in
Psalmes and Hymnes, and spirituall songues,
singing with a grace in our hearts to the Lord,
and doing vwhat soeuer we shall do in word
or in deede, either towards God in the cause of
his worship, or in the duties of charitie tow-
ards

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at vs men, in the name of the Lord Iesus. Now
what experience you (right honourable, and
right vvorshipfull) haue had in this behalfe, I
know not. This I am sure of that belonging
to the Lord (as vpon good grouncs I doubt not,
I perswade my selfe you do) you either haue had
heretofore, or hereafter, before the day of your
dissolution draw nigh, shall haue your portion
and part of triall, both the one and the other
waye. And though it may be that you haue
through gods mercie in Christ bestowed vpon
you the grace of a stedfast perswasion yet he that
is now strong through Gods grace, may hereaf-
ter through his owne wickeanesse and vviants
become weake, God hauing not onely ordeined
that as a meane so to humble vs, least in the
excellent aboundance of graces, we might be
exalted aboue measure, but provided one of vs
to support and helpe an another, according to
any measure of mercie that we haue receiued
from him. Wherein, if I may either soundly
comfort you for that which is past, and due-
fully prouoke christian care, & minister strong
consolation for that which is to come, and may
per-

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pertainē either the one or the other or both,
 not onely to dwell in your selues, but as by and
 land from you to bee communicated to others,
 specially those whose case and state is distressed
 either waye, I shall right hartely reioyce, as
 one in this comfortable feeling the forgivene-
 nesse of our sinnes that God hath beene pleased,
 to make his trueth effectuell and powerfull in
 vs, as fuel for the obedience of his holie commā-
 dementes, as for the unfeigned beleefe of his
 blessed promises. And in this respect principa-
 lly I assure you is it, that hauing sometime
 since, written a discourse against all manner
 of doubting, (whether it be from others, as po-
 pish doctrine and Satrans suggestions, or from
 the diffidence and distrustfulnesse of our owne
 hearts) and being much and often requested, by
 some deare friends of mine, (vvhome I could
 not well deie) to publish it, I am bold under
 your patronages, to let it passe to the presse, and
 to come forth to behold the light, and from you,
 to cause it to come to the viewv of others, for
 yours and their spirituall benefite especially.
 And in this dedication of my poore trauailes

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unto you I could not but ioyne you all together
as one, because that though as in respect of
your severall states, degrees and callings in the
common wealth, you do somewhat differ, yet
God by many gracious meanes of his mercy, &
particularly by open and religious profession of
his truth, and holie bande of christian mari-
age, hath made you as it were to become one,
that so growing altogether in this life, by the
power of the spirit, in the unitie of faith, and
obedience of the good will of God, you might in
that time, that God hath set vwith him selfe
from before all times, come all together like-
wise, to that one everlasting life & blessednes
vvhich is the ende of that one faith and hope,
wherewith we are now all the both sealed and
sustained, euen vntill and in the day of Iesus
Christ. And so humbly beseeching good ac-
ceptance of this that is done, in the singlenesse
and simplicitie of my soule, vvhich I trust you
will not denie me, because I desire nothing, but
that is right and reasonable, and directly ten-
ding to your owne good, specially spiritual: and
vwithall hartilie praying the Lord to giue it

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ablessing in your severall soules for the glorie
of his name, and your everlasting comforte,
whereof also I conceiue good hope, because God
is large in loue, and bountifull in giuing spe-
cially vnto his people, (in vvhich number I
trust you are not without cause accounted be-
fore me) I do vnde for this present, and vwith
that submission, that is fitt for my selfe, and
belongeth to persons of so great place and cal-
ling, take my leaue. At Woburne the 14. of
Aprill. 1598.

Your Hon. and Worship. euer rea-
dy, and that in all things to be com-
maunded in Christ, Thomas Wil-
cocks the Lords vnworthy seruant.

1
*Lord Iesus begin and
make an ende.*



LL popery generally is full of vanity and vn-trueth & being drūke vp and receiued in infecteh & defileth both body and soule. Howbeit this cannot be denied but that some points are more deadly & discomfortable by much then other some. For as in the great varietie of naturall sicknesses & diseases, all are not alike dangerous, but some are more pestilentiall and infectiue, as more affaulking the heart and the head, & other vitall partes, then other some are, as we may see in the messels, poeks, hot burning agues, planges or pestilences, and such like: So is it in the huge heape and infectiue lump of popish opinions and doctrines, some being more high and heinous then other some, and as if it were not only taking the crowne of glory and eternall life, from the head or

A 1

glory

out of the hands of our Sauour Christ, and setting it vpon the headlesse or handlelesse bodie of mans corrupt nature, tainted with all manner of vngratiuousnes and sinne, but euen labouring to take by the throat and to stragle that little light of truth, and smale strength of perswasion, that God by his word outwardly, and by his spirit inwardly, hath bene pleased to worke in the hearts of them that belong vnto him. And of this sort are their imaginations of iustification before God, by workes, of the Popes absolute supremacy & authority ouer all, of the sufficiency of the sacrifice of the masse, of inuocation of dead Saints and Angels, with a thousand such like abominations and sinnes, all which do both derogate and deface, the excellency and sufficiency of our Sauour Christs person, nature, offices, names and all, and also snare & intangle mens mindes for whose safety and good, they would seeme to prouide, in this & such other conceits of their owne forgery: for though it be pleasant to flesh and blood to heare much of mans merits, mans freewill and many such like that they hould, all tending to puffe

puffe vp man & that against God, yet indeede
to speake the truth what peace or cōfort can
there be in these things, when mans owne *note.*
knowledge both before & after regeneratiō
shal within himselfe & in others directly stād
vp against the same. To take one or two of
thē, that so by thē we may iudge of the rest.
What mā that knoweth or feeleth, not one-
ly his backwardnes to good things, but his
inclination & ready good will to all euill, and
that not onely before inlightening, but after
also, will so much as suppose that he can de-
serue any thing before god, especially if he do
well & diligently obserue his owne waies &
workes, in thoughts, in desires, in word, in
deed, he every day, yea every houre of a day,
yea I will say more every minute of an houre
sinning highly and heinously all these waies.
Again what hope cā the heart haue in invoca-
ting any other thē the true & euertlasting god.
Where first men knowe not whether they
heare their praiers or no, & secondly they
may doubt of their good will towards them
as of a thing very vn certain, & thirdly be past
al doubt of their ability to help? And what vn

certenty is this? nay what a dangerous and deadly rocke is it? to fling men vpon, not on-ly as in regard of things appertaining to this life which is much, but as in regard of their soules & that that is to come which is more? And yet of all other most heavy for a Christian man as in regard of his owne particular to thinke vpon, this is one, that they teach all men in euery place, to doubt of their iustification and saluation. As though forsooth mans heart were not to much inclined, to diffidence & distrustfulnes, either by their own corruption, or Satans malice against them, but that these as the deuills bellowes and blowefiers, must make it to burne and to flame out, euen to the viter wasting what in the lieth, of all those, that are infected with this poison. And least they should seeme to be madde without reason, and to thrust an other into spirituall madnes also, they alleadge scriptures, lash out reasons, pretend authority of fathers and doctours, and I cannot tell what, as though with a mightie voice of great waters, they would carrie all downe hand smooth as we say before them. These things

things when I considered, I did not onely in holy zeale against the common aduersary, but in care of the peace for mine owne soule, and in love towards other men, thinke vpon some thing, that might serue for the confutation of the aduersarie, and for the confirmation and establishing of vs in the present truth. And though it be true, that the overthrowe of errour and falshood be in some sort the vnderpropping of truth and veritie, yet haue not I assaied for the staie of my selfe and others, onely to supplant corruption an vntruth, but also to defend that truth that God hath propounded in his word, and we heare sounded in our Churches, namely that euery faithfull man ought to be certainly assured of his free iustification, and euerlasting saluation through Christ. And herein I haue purposed, and mind through Gods goodnes to performe and obsetue this order following, that is first to answer, whatsoeuer they say and obiekt against this truth. And then afterwards to ratifie and confirme it. And this I take to be necessarie, not onely because our aduersaries forces being weakened yea

utterly ouerthrowne, our own may be found to be the more strong, and better able to stand in the day of a newe assault, if euer the aduersary should dare to attempt the giuing thereof: but also because euill and corruption being first remooued out of the heads & hearts of men, the truth tendered might finde the better entertainment there. For euen as a good gardiner or husbandman laboureth first to fit the ground for seed and hearbe, by digging and tilling of it and in rooting out noysome and bad things, assaieth to make it meet for the good seed, he purposeth to sow or set there. So must we doe then, when we offer or mind to make fruitful in mens mindes the seede of the truth and word of God, not onely doing what we can to remooue and take away the naturall blindenesse and ignorance of God and good things, that is in men, yea and that same seede of error and heresie, that Satan by himselfe and his supposts in malice against God and mischief towards men, hath cast and spread abroad in the world, but also to plant & cause to thriue the word of truth and life.

All

All our aduersaries arguments are drawne either from diuine authoritie, as the holy scriptures and word of God foulie wrested and misvnderstood, as when we come to the handling of the places which they object, shall I doubt not through Gods goodnes plainly appeare, or els frō humane testimonies and reason, of which sure we need make no great reckoning, not onely because they are as easily reiected as alleadged, but also because we acknowledge no other object or ground of our consciences to stay our selues vpon, but the holy scriptures or writtē word of God. And therefore sauing that we would haue all to vnderstand, yea euen the very aduersaries themselves, that they are not able for the defence of falshood, through the malice of Satan, and their owne corruption to alleadge any thing which through the grace of God shed abroad into our hearts, and the light of truth vouchsafed vnto vs, we are not able both plainly to discric and sufficiently to cōfute we might let al that passe without any māner of touch at all. we wil begin first with those things they alleadge out of scriptures

because they onely indeed are materiall: & so afterwards come to humane authorities. Nowe because the scriptures of God, are not vnrighly deuided into the old and newe Testament, and they alleadge somewhat out of both, for the maintenance of this corrupt point, we will first answere the places of the old Testament, and after of the newe.

Places out of the old Testament.

They commonly alleadge from thence, such places as speaking of heauenly matters, and particularly of the forgiuenesse of sinnes, do vse tearmes of doubting, & seeme doubtfully to promise fauoure to penitēt persons. Amongst which I remember not that they haue alleadged any more: then 2. Samuel. 16. 12. Amos 5. 15. Ioel 2. 14. Ion. 3. 9. Saying that they haue produced a place out of Daniel. 4. ver. 24. where indeede in the greeke text, & in Ieroms latine translation, there is vsed a article of doubting, as *perhaps, or it may be, there will be a healing of thy sinnes.* Whereas the word that the Prophet vseth doth in the hebrewe signifie rather a manifest asseueration or affirmation, as though he should say,

say, loe, there shall be an healing of thine error. This not onely agreeing better with the Prophets purpose, which as it was in the first part of the verse to instruct the king by holy counsel, to breake off his sinnes through righteousness, his iniquities by shewing fauour to the afflicted: so in this part, he performing that that was prescribed in the former, to comfort him. This also being an vsual thing in duties of obedience, and holy precepts deliuered, to adioyne sweete and comfortable promises, that so they might see their labour and loue in the Lord should not be lost. Neither may we thinke the Prophet, either to be ignorant of this in himselfe, or vnwilling to propound it to others, that vpon obedience of Gods will and sincere repentance, men should certainly finde fauour with the Lord, which he might haue called into question, if he should haue spoken so doubtfully. But les vs grante that the words were commonly, or for the most part vsed to expresse doubting or distrust, wil this followe therevpon that they would faine inferre, namely that therefore Gods children should doubt

doubt of the forgiveness of their sinnes and eternall life. Nay, for first it is not cleare and certen, whether Nabuchadnezer, to whome these words were directed, were an elected child of God yea or no: and we knowe that the question concerneth them that are called and iustified and sanctified in some measure and so shall be eternally saved. Besides whether can we tell that that which was in him of terrour and feare, were sound or hypocriticall: or whether he continued, or whether Daniel, having extraordinary and many personall things also revealed vnto him, foresawe what should become of him. In such cases we see, and to such persons many things may be deliuered as if it were doubtingly, whereas with persons of other qualities and callings, other courses must be obserued. But put the hardest, we haue yet another answer vnto this place namely that the Prophet vseth this manner of speach, both to note the difficultie and the excellencie of the things: he required at the kings hands, men imagining, repentance conuerting to God, taking away
of

of finnes, &c. to be a very easie and sleight matter, which indeede caueth them not to esteeme the grace according to the worthinesse thereof, nor to strue therevnto as they should: and also to cause him, and in him all others the more to indeauoure the attaining thereof, and strengthening of themselves therein, because things so hardly archeived and of such dignity indeed, would not be sleightely or lightly let goe. And let this suffice or satisfie for this place. Let vs come to the rest already quoted, and examine them.

The first place is the 2. Samuel 16. 12. *It may be that the Lord will looke on mine affliction: and doe me good for his cursing this day.* They are the wordes of Dauid to Abishai, who would very willingly haue slaine Shimei rayling vpon the king his master, and nowe flying from the face of his sonne Abshalon wherevnto ouer and besides that that hath bin said before, touching the place of Daniel, we may adde this: it is hard vpon all the wordes of good men, to inferre either the lawefulnesse of
 their

their speeches, or a doctrine either contrary to the truth of the word in other places, or not warranted thereby. For as that is true in Salomon, that *where there are many words there is much sinne*, so that is likewise true that the Apostle James saith, *he is a iust man that hath not offended with his tongue*. Many times feare, griefe, hastines, hatred, worldly loue, and other passions carrie them very farre, as we may perceiue not onely in Dauid himselfe, but in sundry other of Gods children, as Jeremy. *Woe is me my mother*, &c. chap. 15. 10. and Peter *M. fauour or be good vnto thy selfe*. Math. 16. Lastly he speaketh here but of an outward mercie, of which many a good man considering his owne vnworthinesse, and how they are but promised vpon condition may easily doubt, and yet offer no iniury to Gods grace, for he giueth these things as pleaseth him indifferently to the good and the badde, nor much discomfort to his owne heart. And what is this to spirituall & heauenly geaces: all which as they do proceed frō the free fauour of god toward vs in Iesus Christ, so are they promised

miſed vnto vs, and propounded vnto vs abſolutely and without condition, and therefore they nowe aſſured in themſelues & miniſtring the more hope vnto the hearts of the faithfull. And if there be a condition annexed, as I deny not but ſometimes there is, it is but for the better ſtrengthening of vs therein, whileſt that he that promiſeth vs, giueth vs ſtrength to performe the covenants and condition, and ſo both we in his grace haue the more certaine aſſurance, and he might the more plainly and fully crowne his owne graces in vs.

2 The next place is Amos 5. 15. *Hate the euill and loue the good, and eſtabliſh iudgement in the gate: it may the Lord God of Hoſtes will be mercifull to the remnant of Iſeph.* which place though it may in ſome ſort be answered by that which is put downe already if men will well viewe and marke that which hath beene deliuered, yet it ſhall not be amiſſe to adde ſome particular thing for the further declaration and explanation thereof. The Prophet had to deale, with a ſtraunge kinde of people, not onely ſuch as were giuen
ouer

ouer to idolatrie, and other paticular iniquities, hatred of the Prophets, oppressing of the poore, &c. But such as yet notwithstanding iustified themselves, and said that the Lord of hosts was with them. No doubt but they that were thus exalced in themselves and that without anie cause had neede by all good meanes to be humbled. And they that were thus hypocriticall not onely to deceiue others, but to dallie with their owne hearts, and to thinke that God and iniquitie could stand well together, had need to be sent back, & to be instructed, to soild their owne soules well. And that causeth the Prophet to deale with them as he doth in this place. But what is this to gods people, who through his grace are restrained from these high and hainous iniquities? & who are so farre of from deceiuing their owne hearts, in a vaine imagination that notwithstanding their sinne God is present with thē, that stoong with sinne indeed and feeling the wrath of God against them for the same, they feare he will be absent from them for euer. Yea manietimes they doe not onely thinke it, which is verie

grie-

griuous to their owne hearts, but speake it also which is griuous to other of Gods people to heare, as we may perceiue by manie of Gods Saints & particularly by Dauid, in sundrie Psalmes.

3 The other two places of Ioel. 2. 14. & of Ionah. 3. 9. are for phrased & māner of speech both one, & may be sufficiently both cleared & answered by that which hath bin said already. Howbeit it shall not be amisse in a word as it were to giue them their seuerall answers also. Though the phrased and māner of speech as hath bin said before be all one, yet we shall perceiue the persons of or to whome these speeches are deliuered, as also who haue vttered thē to differ much. For that that is in Ioel are the words of the Prophet pronounced by the spirit of God & are not deliuered, as to declare either that God himselfe doubted of his owne work, & did not foreknow & foreappoint what should become of thē for he is infinite, almighty, alknowing, &c. and no such thing as doubting can fall into his nature, because he is euerie way absolutely good: or as though the Prophet were not perswaded of
this

this; that they turning from their euill waies, God would returne againe vnto them in loue, and remooue the euill denounced for he knewe and beleued, that all the threats of God were denounced vnder that condition: but hauing to deale with a people, as of a hollowe & hypocritical heart, yea of a hard hart, and such as were frozen vpon the lees and dregges of their owne iniquitie, and yet would make semblance and shewe as though they would repent, he speaketh this, not so much to worke doubting in the of the Lords loue towards the vpon their vnfained submission, and godly sorrowe, as to let them vnderstand that there is in this behalfe no halting or dalying with the Lord, and that it is no smale measure of conversion indeede, that in themselves must assure themselves, of the taking away of the punishment that were vpon them, and of the continuance of Gods fauour for the rest of the time to come, he rather by this forme and phrased, shewing them what they should doe, & moouing them by the difficulty and excellencie of the thing, to reare vp their hearts

to the hope of Gods grace and promises, the stirring them vp to any manner of doubting and distrust. The wordes in Ionah are not Ionahs owne wordes, which maketh the case somewhat more weake, because the wordes of a Prophet, specially when he speaketh as God and from God are more to be esteemed then other mens wordes: but the speeches of the king of Niniue his Nobles and Councell: who whether they were truly touched yea or no and so continued is not certain, or whether ceased for the time with the feare of iudgement, as many hypocrites are and may be, and we see it particularly in Ahab whose hypocriticall repentance God was pleased to reward, with withholding the iudgements from him in his time, as well as he did from the Ninivites then) did relent a little which is most likely. But from their speeches, that were no better graced, delivered also in the feare & feeling of Gods wrath against them for their heinous sinnes, to gather doubtfulnesse and distrust in the seruants of God, is not to gather grapes of thornes, or figges of thistles, which also is impossible, but

euē to fetch like from like, yea and if it were possible, from good and sound trees, such as it may be, the Ninivites were (but alwaies vnderstand that I minde not now to determine the question one way or other) to gather briers, thornes, brambles, & such other noisome and hurtfull things. And this much both for all the places of Scripture, that seeme to contain in the doubtful phrases & māner of speeches, and for these particulars, which in that respect they alledge. Now we come to more speciall & seuerall places of the old testament.

4 They alledge a place out of the 9. of Iob, and as I take it the 21. verse, and that after this manner, out of their olde latin translation as I suppose. *Though I should be simple: my soule shall be ignorant of this matter.* Wherein first we blame them for their badde translation. For it is thus in the originall. *I am vpright or perfect, I know not my soule, &c.* Where wee are to marke, that when Iob speaketh of his vprightnesse or perfection, he meaneth it not as in regard of God, for he had saide but in the next verse before this. *If I would iustifie my selfe, mine owne mouth*

mouth should condemne me, &c. but as in comparison of them that pressed him so sore, and as in respect of his owne defence, for he was free from those finnes and offences, which they saide he was afflicted for. And when he saith, *he knowveth not his soule*, he meaneth thereby that notwithstanding he were from fault & offence as in regard of thē, yet he was well assured of this, that as in respect of God he was a very grieuous transgressour, yea that there lay lurking within him, as he knew full well by the testimonie of his owne heart, many great iniquities, which the Prophet David calleth, psal. 19. *secret faults*: not that they were hidden from God, for his eies see all things, with whō we haue to doe: neither yet because they were kept close from men. For so many times God provideth for his glorie, and the good not onely of thē that offend, whilst they are not overwhelmed with shame, but of others also who by that meanes doe not so easily slippe and slide, as perhaps otherwise they would, but because also they were committed, and yet either he knew them not, or could not re-

member them. Surely Iobc meant nothing els but to shewe, that our saluation, hope, confidence, &c. stood not in our selues, but in the free mercy and fauour of God toward vs in Iesus Christ, which as it may appeare by sundry circumstances and words in that chapter, and namely verse 20. before alleadged, so it will more euidently breake forth by the scope and drift of the holy mans speech: which that we may the better vnderstand. we are to mark both what Bildad obiected against him chap 8. and what he answereth thereto in this & the next chapter following. Bildad assaied to prooue, that the afflictions which were laid vpon Iob, were inflicted vpon him for his owne sinnes, and the sinnes of his sonnes. This Iob willingly graunteth, as appeareth in the 2 verse of this 9 chapter. But yet saith he, *what man is iust before God.* And this maketh him to say verse 3. *that no man is able to answer him one for a thousand.* And againe verse 15. *Though I were iust yet could I not answer, but I would make supplication to my iudge.* And what is this els, but that others besides him haue acknowledged euery where,

Dauid Psal 143. *Enter not into iudgement with thy seruant, for in thy sight all none that liueth be iustified.* And Paul . *Though I knowe nothing by my selfe, yet I am not for all that iustified before God.* And so he declareth that iust and holy men, must altogether distrust their owne righteousness, as which can yeeld them no other comfort almost, but doubtfulness and distrust, and rely vpon Gods grace onely, and by that euen to lift vp themselves against the iudgement of God, knoweing that euen here that is true which Saint James saith, *mercie reioyceth against condemnation.* But suppose this were not the meaning and that that translation of theirs were true and right, yet me thinketh that should make little or nothing for them in this behalfe. For they can conlude nothing vpon it, but this at the vtermost, namely that Iob complained, that though he were innocent yet his soule felt not it, because it was as it were rent in sunder, and ouerthrowne with the scourges of God. And though we should, graunt, that the place were to be vnderstood of Iobs innocency in it selfe, without

out respect or comparison, and namely of this that by reason of the hardnes of his affliction and sore chastisement: he could not feele it, yet will it not helpe them, for no man can certainly say, that he is altogether innocent, sith no flesh living is without sinne, but euery one transgresseth, and as it is said in the epistle of S. Iames, *in many things we offend all.*

5 An other place they bring out of Pet. 28. verse 14. where it is said, *Blessed is the man that feareth alway.* Where first we say that feare and doubting differ, and that not onely as in regard of name & title, but as in respect of effect also: for doubting breedeth distrustfulnesse, as one vice ingendreth another: whereas feare worketh care, circumspection reuerence, and many other good things besides. And therefore it is il done thus to wrest the scripture, and to labour to make it to speake that, which neither the words as we haue heard already, or the sense which we heare anone will beare. Nowe for the meaning, I doubt not but Salomon in this place meaneth the feare, that we commonly call filiall, childlike, or such as is or should be in children

children towards their parēts, which besides that it hath adioyned with it a reuerent loue, & louing reuerence towards their fathers mothers &c. it worketh also in them carefulnesse not so much to do the good things enioyned them for so it may be they lacke abilitie and power as to avoid indeede the euill things their parents haue forbidden them, & they know will displease them. And because God is our heavenly father and farre exceedeth al earthly freindes and parents whatsoeuer I doubt not, but euen the same is meant here towards God, yea there is as a man may say commanded to be in vs, a feare acknowledging and feeling Gods iudgement and wrath against sinne, and working desire, care and watchfulnesse, to shunne all corruption either in religion or in conuersation, because with such things God is highly displeased. And for as much as there are two common faulys amongst other, in the corrupted heart of all Adams posteritie, the first is carelesnes and security, by which men are drawne, to make smale account, if not to contemne, the wrath and displeasure of almightie God a-

gainst sinne. And the second is pride and presumption, thrusting men forward not onely beyond the bonds of their places and callings, but euen into confidence of their owne wisdom, power, righteousness, &c. both which finnes bring forth this bitter effect, that gods iudgements, are little or no whit at all regarded as we may see in Phatao, and his secure and proud people, I doubt not but that the spirit also commending vnto vs in this holy sentence, the reuerence and feare of almighty God, went about therein euen to expresse these as other finnes. By which we may see that this must needs be the meaning of the place, namely that we should alwaies carry about with vs, a holy and continuall care, watchfulnes, yea and if we will feare, that we sinne not or offend against God, nor in any respect if we can faile in our duties, either towards God or towards our neighbours, or towards our selues: as though Salomon should say, *Blessed is he that feareth much continually*. For so much I thinke vwill the text itselfe beare, both in the wordes of it, and in the coniugation that the verbe is vsed in to

witt that he sinne not or offend against God,
and his holy commaundements: and that least
he should be forsaken, and cast away from
God. And me thinketh I haue two reasons,
of this sense. The one from the word it selfe
turned here feare, which doth not onely sig-
nifie feare of euill, whether it be the euill of
punishment or of sinne, but also to feare with
reuerence, and that not onely of the thing or
partie feared, but also as in regard of him that
doth feare: he beeing drawne thereinto, not
onely by the ductie he oweth as in regard of
his owne base and weake estate, but euen as
in respect of the reuerence and excellencie of
him before whome he trembleth. And from
hence is it that Genes. 31. ver. 42. *God is called
the feare of Iahuk*. The second from things
proceeding or going before in the text, and
also from the latter part of this verse it selfe.
He had said in the verse next and immediatly
going before this: *he that couereth his trans-
gressions shall not prosper, but he that confes-
seth his sinnes, and forsalet them shall finde
mercie*: and therunto he adioyneth this say-
ing, *blessed is the man that feareth much con-
tinually.*

tinually. As though he should say. He that by a godly feare is drawne to the vnfeined confession of his finnes, and to the loathing and leauing of the same and by loathing of them to sincere repentance, is in a happie and blessed estate, though perhaps his owne heart for the time present, or men of the world continually will neuer thinke so, yet blessed and happie must he be, because God hath so pronounced it. In the words following he saith, *but he that hardeneth his hart shall fall into euill.* We know this is vsuall in these prouerbiall sentences, that one of them is opposite to another. When therefore he had said, *blessed is he that feareth much continually,* & by & by addeth, *but he that hardeneth his hart &c.* he plainly declareth, that in the first part of the verse he mindeth to commend & set out such a feare of offending and displeasing god, as is opposite to hardnes of hart, contemning god, wherfore doubtles he mindeth to signifie the secure & proud persons, such I meane, as not beeing mooued, neither by gods commandements, nor threatnings, lay the raines in their owne necks & follow their pleasures
shal

shall surely fall into wrath and punishment: whereas on the other side they shall haue good successe, that feare god, and are loth wittingly or willingly as we say, to offend and displease him. And this I take to be not onely the meaning of this sentence here: but almost in euery place of the word, where it is said. *Blessed is the man that feareth that Lord.* Where also we are to know further, that such sentences are propounded vnto vs, not to strike doubtfulness or distrust into the hearts of beleeuers, which beeing in them naturally, & through the remainders of sinne God laboureth by so many meanes to remoue from them, as the promises of the word, the participation of his Sacraments, the pledge & powerful working of his spirite &c. For so god in his words and deeds should be contrary to himselfe: and we must so expound his word as we find no contradiction in the places themselves, nor loade him with any opposition, who in his owne nature &c in his word also is alwayes but one. But in them that setting before their eyes, on the one side, their owne weaknes and wants and on the other side the good that God requireth

quireth of them, they might not onely depēd wholly of his mercy, and no way swell with the cōfidence of any gift that they haue receiued, but also strīue according to the measure of grace vouchsafed vnto them, to doe that that the Lord requireth at their hands. And what will this serue to vphold doubtfullnes or distrust of hart in Gods children?

6 The last place that they alleadge out of the old testamēt, which hath any marrow or strength in it, is in Ecclesiastes of the booke of the preacher cha. 9. ver. 1. which they turn and expound after this manner. *Man knoweth not, whether he be worthie loue or hatred,* that is to say in the popish lāguage, & as they interpret it, whether he be in the grace or fauour of God yea or no. Where first we may not dissemble this, that as in other places so here, they dissent frō the original verity, both in their translation & in their sense. For these words are in Hebrew thus. *Enē or either, loue, enē or either hatred, knoweth not mā: al which is before their faces.* Whereas we may perceiue, in their translation they adde the word *worthie*, which is not there to be found: and

in their interpretation or sense they add God and his fauour or hatred, there beeing not in this part of the text any of the names wherby god is called in the old Testament. But before we come to deliuer that which we take to be the true meaning of the spirite here, me thinketh that euen the text as they turne it, will not euince that, for which they aleadge it. For though we should graunt them, that loue and hatred should in this place be vnderstood of gods loue & hatred towards men, yet this me thinketh we may say of it, namely that wee must needs vnderstand it either of men that are ignorant of Gods word and vnbeleeuers or else of his loue and hatred towards such, as of whose faith we doubt not: for betwene these two there is no meane, neither are there anie other sorts of people in the world. To refer it to the incredulous, & to vnderstand it of them, there is no reason. Because he that cannot lie hath told vs, *he that beleeueth not is condemned already*, because he belceueth not in the name of the onely sonne of god: & sith he hath giue the iudgemēt, we iudge not according to our selues, but according to his truth that cannot erre

erre. And besides he that beleueth not the gospel, as he knoweth not god himselfe with effect and fruite: so he knoweth not neither for himselfe nor for others, those whome God loueth or hateth, or of what force his loue and hatred is. VVe must therefore vnderstand of the faithfull & beleeuers: who though they cannot iudge of other men, specially by their outward estate, of which it seemeth Salomon speaketh here, whether God loue any man, or hate him, yet concerning himselfe, or for Gods loue or hatred towards him, he cannot either be ignorant or doubtfull of it, because he knoweth and feeleth the loue of god towards him, as an adopted child, and that by better proofes and pledges, then outward mercies, as we may perceiue not onely by the 7. verse of this chapter, where he saith, *goe eat thy bread with ioy &c. for god nowv accepteth thy works.* but also by this of Iohn, in his first epistle fourth chapter. *Heerin was the loue of God made manifest amongst vs, because God sent that his onely begotten sonne into this world that we might liue through him,* and sundry such other places. And therefore
 this

this is a non sequitur, as we say in the schooles or an euill fauoured argument. By outward things men cannot determine of Gods loue or hatred, and therefore we cannot conclude of it out of Gods word. What and if a man should reason thus? In the same bookes Salomon saith, we cannot by outward euent see a sensible difference betwixt mans soule and beasts life, because the end of either is alike, therefore we can by no other meanes discern the difference; it were false, and indeed would not hold or followe. By all these things then we may perceiue that howsoever we vnderstand this place, of the loue or hatred of God towards men, that yet it will make nothing for the Papists, to establish their doctrine of doubting, touching the grace of God and the free pardon and full forgiveness of our sinnes. That we may take no aduantage of this, that Papists affirming, that such as offend against their consciences, doe wel inough knowe, that they are vnder gods hatred, and God is angrie with them doe by this doctrine crosse their owne sense and interpretation. And againe if that be true in of-
fending

sendiſg parties, why ſhould they enioyne ſuch as are turned to God, and doe vnſainedly repent them of their finnes, to doubt of the grace and loue of God towards them. But let vs returne, and deliuer the true and naturall meaning, and ſee whether that will helpe any whit at all. I knowe that both Iewes and Chriſtian expoſitors alſo doe giue diuers ſeſes of this one place, but to me, this following ſeemeth moſt right. In this chapter as I take it, he dealeth with ſuch a ſort or kind of admiſtration or ordering of thinges in this world, as is beyond mans reach: & he ſetteth it out by ſundry particulars, the firſt whereof is conteined in this firſt verſe, and ſome of the verſes following, and indeede reſpecteth mēſ perſons, and the ſeuerall euentſ and ſucceſſes that followe them. And yet in this firſt verſe he doth not onely declare, the iudgement of fleſh & blood concerning the perſons themſelues but alſo expreſſeth what he himſelfe conceiued of it according to truth and godlineſſe. This is it then that he meaneth, that hauing ſet his heart not onely to ſearch into theſe thinges, ſo farre forth as he could by any
grace

grace in himselfe from god but also to speake of them as time and occasion serued, he found by experience that he was so farre of to shut God out, from ordering and disposing of all these men and their matters, that he tooke it rather for fury and madnesse in men to think otherwise, specially seeing both men & matters plainly say that there is nothing be it neuer so smale, but that all and euery one of them are gouerned according to the becke and good pleasure of almighty God. And as for mā himselfe he was so far of frō guiding & gouerning these things that either he knewe not his owne estate in the things themselves: or els if he had them, whether they were things worthy either to be beloued, or to be hated, he could not tell howe to vse them. Nowe what will this auaille to prooue doubting for our good estate and forgiuenesse of our sinnes before God, whereas it speaketh that the vnregenerate, whose beastly blindness and blockishnes is so great, that neither can they discern of Gods administration & gouernment of their owne estate and condition, nor of the things that God in mercy or

iudgement hath beene pleased to lay vpon them? Surely they are so wide, and indeede vnnaturall & vnreasonable, that from meere naturall men, will iudge, of those that are enlightened and sanctified from God. But we will leaue this, and proceed to the listing, examining, and answering of such places as they produce and alleadge out of the newe Testament, specially such as they make most account of and presse most, as they that must beare the stresse of this cause.

Places out of the newe Testament.

1 The first place which they object out of the newe Testament, is Rom. 3. verse 28. which they turne thus, *We thinke that a man is iustified by faith without workes* and there-vpon they inferre and inforce that sith the Apostle vseth the worde of thinking, that therefore no man can certainly affirme concerning his owne iustification. But we haue many exceptions against this interpretation: as first that though it be so in the old latine translation, yet the word that the Apostle vseth in the originall, is of a more sure and certen signification. For the yword signifieth

to reason or to gather together, or out of the premises to put downe, a collected or sure assertion, and the same to deliuer also in wordes or speech. And this almost all the greeke interpreters, the best expositors of their owne words, haue obserued and specially Theophylactus who turneth the simple verbe that the Apostle vseth, by a compound which signifieth by reasoning to euince together, and out of such thinges, as were not onely probablie but trulie put downe, necessarily to effect and conclude. But suppose we had not this in iust and sufficient answer: yet we know and beleue, that there is great difference, betweene doubting and thinking: the one alwaies containing in it and vnder it vncertaintie, and the other manie times hauing certaintie adioyned with it. For though we will not denie but that sometimes in the latin tongue, the word to thinke is doubtfully vsed, yet we shall finde in good and approued authors, that very often it signifieth after the propounding of diuers opinions, and sentences to choose out that which a man will affirme and mainteine. And so we doubt of it in

this

this place, it implieth not a doubtfull and vn-
certain imagination, for in a matter of so great
importance, the Apostle would not deale so
slightely with the Church and the members
of it, but an assured and steadfast affirmation,
which as yet may appeare by the nature of
the grecke word aboue mentioned: so we
thinketh it is confirmed by the weight of
the cause or matter the the Apostle hath in
hand, which is free iustification through faith
in Christ: of which howsoeuer sometimes
some good men in the weaknesse of their
faith, and beholding of their owne vnwor-
thinesse may or doe doubt, yet the doctrine
of it, was, is, and euer shall be most sure and
stable. And therefore vnlesse they would co-
tinually confound the tearmes of doubting
and thinking, this text or testimony will doe
them no good. And if it should be of such a
doubtfull signification alwaies, then must it
so likewise in all places, for that which is so at
all times is the same euery where, and cannot
be varied, as in respect of difference or distace
of place. But that cannot be so, for we shall see
this word in other places, & namely in some
places

places of this epistle, cannot admit or receiue this doubtful sense, and therefore not heare neither: we will but take one in stead of all, namely, Rom. 8. verse 18. For *I thinke that the afflictions of this present time, are not worthy of the glorie which shal be shewed vnto vs.* What shall we thinke that the Apostle doubted of this point: whether that our sufferings here and the glory to be reuealed in the life to cōe were vnequat, surely he knewe and felt well enough the great oddes and difference that is betwixt them, and that maketh him in another place to say, *our light affliction which is but for a while, causeth vnto vs a far more excellent and eternall weight of glory.* And I suppose verily the grossest papist in the world, and greatest merite-monger amongst them, would not defend this, that there is a partie, betweene the sufferings of all or any of the Saints and the infinite and incomprehensible ioyes of eternall life. Besides what Logitian is there that seeth not that there is in this argument, *salacia homonymias*, that is as we may say of the equivocatiō or doubtfull and diuers signification] of the

word to thinke, which though sometimes & in some places, it may signifie to doubt & yet that hath bin shewed on this part, yet here for the reasons aboue alleadged, it must signifie certenty and assurednes, though not of the feeling of this truth alwaies in the hearts and mindes of the godly, who sometimes feelee it and sometimes not, yet of truth and certenty of the doctrine it selfe, which can be no more vnertaine, then God himselfe from whome it cometh, or the spirit it selfe, by which the Apostle preached & delivered the same. To conclude, this is the plaine meaning of the Apostle: that from the former disputation, or points that before had bin handled, he did necessarily gather, & finely conclude, that a christian or faithfull man, was iustified through faith in Christ, and not by the workes of the law. And good reason he should conclude so out of the premisses: for he had before euinced & proued this, that all men whether they were Iewes or Gentiles, the Gentiles without the lawe, & the Iewes by & vnder the lawe were sinners and transgressors of the lawe, & therefore destitute & void of righteousness in
and

& of themselves: & righteous they must be if they would be saued: but that they could not be without Christs righteousness, & the same apprehended by faith only. And therefore he might safely infer & conclude that he did.

2. The second place which they bring out of the new Testament, is out of the 9. chap. of the Epistle to the Romans ver. 20. where it is said. *Be not high minded but feare.* therefore say they, we are to doubt of Gods grace and fauour towards vs. But we answer. First that this is such a fallacie of homonymie or equivocation of words as the former. For feare doth neither alwaies, nor yet for any thing that they haue said for the most part impleie doubting. What difference there is betwixt these two termes hath in part bene shewed already, neither neede we to insist therevpon now. The badnesse of this reason may appeare by this. We must feare alwaies: therefore we must doubt continually. If any should say so, it were a badde conclusion, vnlesse a man would or could prooue feare and doubting to be termes couertible. Feare we know is urged & pres-

sed vpon vs in the word, not so much to
work doubting in vs either concerning god
or our selues supported by him, as to cause vs
vnfainedly to reuerence his maiestie & care-
fully and circumspectly to walke as in regard
of our selues, and by reason of our spirituall
and bodily enemies also. And he that either
knoweth the nature and signification of the
words, or obserueth his own heart or waies
well shall find this to be the thing that God
aimeth at, when he so much calleth vpon vs
for feare, rather then to intangle the hearts of
his people with doubtfulnessse or distrust. But
concerning the place it selfe we are to know
that the drift and purpose of the spirit by the
Apostle is, to humble the Gentiles, whose e-
lection from before all times and vocation in
time, God hath bene pleased in those daies &
the age of the world, to manifest vnto them-
selues and others, which fauour as they be-
hold practised to themselves so with all the
same a iudgement of casting of from God
exercised and executed against the Iewish na-
tion, who not long before, of all the natiōs
of the world, in the generalitie or body of it
had

had beene the onely peculier people and inheritance of God. Nowe knowing that the Gentiles, on the one side with their owne graces vouchsafed vnto them, and on the other side, with the iudgement of the Lord exercised vpon the Iewes, might easily be puffed vp aboue measure, he assaieth to keep them vnder, and to prevent the extremitie of presumptiō, or pride, which he doth by these words saying, *Be not high minded, but feare.* Vsing feare not for doubting for that had beene to haue drawne them from one vice to another, but for reuerent and humble carrying of themselves in the midst and multitude of those mercies that God hath vouchsafed them, for the better effecting whereof he vseth in that place and inferreth also many arguments drawne both from the Iewes and Gentiles: as if the fall of the Iewes were the riches of the Gentiles, how much more shall their fulnesse be it, and their assuming againe: and those legall and metaphoricall speeches of the holy first fruits attributed to the Iewes of wild oliue trees grafted in their stead spoken of the Gentiles, and such like doe plainly shewe

shewe the same. So that here we may see we are not commaunded or exhorted, to doubt of Gods grace and fauour towards vs touching our election, saluation, forgiveness of sinnes, &c. For they are all sure and certaine in God euen as he is in his owne nature and in the trueth of his promises, as they are manifested vnto vs in his word, and sealed vp in Christs death, though we sometimes come short by reason of our weaknesse feeblenesse and wants in the apprehension and application of them to our selues: but this rather we are admonished of, not proudly to be puffed or stirred vp, as in nature we are wont to be, neither yet to leane vnto our owne wisdom, righteousness, holinesse, &c. which is nothing that we take and thinke it to be: neither yet to reioyce of it as before God, for all in his sight is as a filthy and stained cloath, nor to be puffed vp in it, as in respect of other men, because we haue nothing, but we haue receiued it, and hauing receiued it there is no reason why we should bragge of it, and besides that which we haue is farre short both of that it should

be and that many other haue receiued aboue vs. But rather that we should confesse, as our owne weakenesse and vnworthinesse on the one side, so Gods grace and goodnesse towards vs on the other side. And this may we perceiue by the words which the Apostle had vsed a litle before saying, *Boast not thy selfe against the braunches: and if thou boast thy selfe, thou bearest not the roote, but the roote thee.* And therefore this feare, that the Apostle commendeth and commandeth here is not the same that doubting is, but is opposed to contempt & pride, & in as much as it he should say, modestly, soberly, and carefully feare and reuerence god, least other wise through carelesnes, contempt, pride or otherwise, thou that art a Gentile prouoke him to manifest iudgement against them, as he hath done against the people and nation of the Iewes, his first beloued ones.

3 A third place objected is, 1. Corinth. 10. the 12. as some of the say but the 10. ver. 22. in these words. *wherefore let him that thinketh he standeth, take heed lest he fall.* Therefore say they we may doubt of gods grace towards vs &c.

Sec. But I beseech them to tell vs from whence they will fetch this conclusion: as whether from the particular wordes, or from the generall drift of the place. If from the wordes which are they that will prooue this woddē conclusion: by these wotdes, *him that thinketh he standeth*, he meaneth doubtlesse such a one as is wise in his owne eies, and hauing confidence in himselfe, imagineth he is strōg and able to stand, when other men are weak, and ready to fall. So that he signifieth and setteth out here by proud and presumptuous persons, who haue no familiarity or acquaintance with doubting or distrust, nay are so farre remooued from that, that they are transported to another extreme, namely to haucie and poud imaginations concerning themselves and their owne strength. And where he saith, *take heed ye fall*, it would be marked that he said not so much as feare, much lesse let him doubt, but let him beware, or circumspectly looke vnto himselfe. And good reason there is he should do so. For none are more nigh danger, then those that are wise in their own eies, and presume vpon their own strength

Strength, because when they thinke best of themselves, they thinke least of that which may betide them, and so be soonest intrapped in sinne through security and carelesnesse of their owne estate, or the malice and power of their enemies that rise vp against them. Besides it is not onely probable but certaine, that by falling he meanneth not utter falling from the grace of God, for that can they neuer cōe into that are his, for *those whome the Lord loveth, he loveth unto the ende*, but slipping or sliding into sinnes and transgressions, and those neither not of the highest degree, but of the meanest nature, which he calleth afterward *temptations appertaining to mā*, which though in their owne nature (as any other sinne should) may dismay vs much, yet should they not worke as in respect of God and his goodnesse towards vs doubtfulnesse in vs, because *those whome he loveth he loveth*, as we haue heard already *unto the ende*, notwithstanding the weakenesses and wants that be in them, And the drift of the place will as little availe them. For by that which goeth before, as also by that which followeth

eth after, we may see, that the spirit laboureth nothing more then this to drawe the Corinthians from security, to heed and carefulnesse which he doth, as by propunding vnto the, auncient examples of Gods wrath, against a people, that had very great priuiledges, and tokens of Gods fauour, so by this also, that they hauing a more plaine declaration of Gods will then the other, should thereby learne to be more wary, least otherwise not the like, but greater iudgements should breake forth against them, by howe much Christ was more plainly manifested amongst them. And yet least one side, they might flatter themselves to much, & so not so carefully with stand Satans subtilities as they ought, (for men that imagine more of themselves then there is cause why, are commonly carelesse: or on the other side thinke that this dealing of the Apostle was somewhat rough & hard, (into which fault, when men are friendly admonished by them, that loue and care for them, they easily fall) he doth so with one hand by admonition labour to prevent security, that he doth with the other raise them vp to comfort,

fort, least they might imagine or thinke that he made them altogether like to those wicked people of Israel that perished in the wilderness. Now what is there either in the one or in the other, that saoureth of vpholding doubting? For carefulnesse one the one side, and comfort one the other (both which are the things he propoundeth here) are such as haue no familiaritie or acquaintance with distrustfulnesse or doubting. In a word the Apostle here dealeth against carnall confidence and securitie enioyning vs that we rely not too much vpon the graces that God hath bestowed vpon vs, or flatter our selues in carelesse securitie, or stay our selues vpon our present estate, or foolish conceite and opinion that we haue of our selues: but rather that acknowledging our weakenesse faintnesse and vnworthinesse, and also Gods grace and goodnesse towards vs, we should labour to liue in the feare of God, and combating against our corruption and flesh, we should craue Gods aide and assistance against sinne and Satan. If the Apostle here then had forbidden the

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Corinthians to trust in the promises of God, it had beene somewhat, but he is so farre fro that, that here he blameth them, for being so much puffed vp in the vaine confidence of flesh and blood, and provoketh them rather to modesty and lowlinesse. And what is this to distrust or doubting which is that they must prooue or els nothing.

4 They alleadge a fourth place out of Phil. 2. verse 12. *Worke out your owne saluatio with feare and trembling*, therefore say they men must doubt of saluation. &c. But this hath no more pith or marrowe in it then the former. Why may we not as safely alleadge it for free will and power not onely to doe good but to merite also as for maintenance and vpholding of doubting ad distrust. The commandement seemeth to be plaine for the one: but the wordes of *feare and trembling* are not so sufficient for the other. As therefore the commandement implieth not abilitie in parties commaunded, to doe the thing or things enioyned, but rather sheweth what God requireth: so the wordes of *feare and trembling*, doe rather tend to breed careful-

nes and circumspection, then doubtfulnes or distrust. And indeed if we should respect the words themselves, specially the commandment: wee shall see that the place rather yeeldeth argument of confidencie and boldnes then of doubting and distrust. For if the commandment will infer power in our selues to do the thing commanded, and we knowe that that which is in our owne hands we easilie trust vnto, and make no scruple or doubt of it, it will follow therevpon, that howsoever *fear and trembling* may seeme in their sense to implice doubting, yet power to work saluation being in men theselues, will quickly expell that conceit vnlesse they mind to hold, that a man at one and the selfe same time, occupied about one and the selfe same obiekt, and hauing but one trueth or waye to leade him thereto, may yet doubt of himselfe and presume of himselfe. But the truth is, that the selfe same spirite, that for taking away the conceit of mans freewill and power, presently addeth it is God that worketh in vs both the will & the deed according to his good pleasure, doth in manie places of other his writings, & particular.

cularly in this epistle say, for the remoouing of doubting, that he is assuredly perswaded that god that had begunne this worke in the, would make it perfect euen vntill the day of Iesus Christ. Nowe what worde is there in this text, that will implice doubting. If it be a-
nie it is feare and trembling: but they (as wee haue heard already) import no such matter, but rather signifie reuerence of God, and a certaine kind of childlike awe, and loathsomenes to offend, or displease so gracious a father as our heavenly father is. Me thinketh wee may well expound this place by a sentence of the Prophet Psal. 2. Where he saith, *serue the Lord in feare, and reioyce before him in trembling.* what doeth he meane thereby, doubting? no surely, for the Apostle James telleth vs, that *he that wauereth or doubteth receiveth nothing at all*, but as he is inconstant in all his waies, so he is sent away emptie harted and handed from God: but he vnderstandeth childlike feare, which is alwayes adioyned with faith, and is opposed not to doubting, as we haue notcd already, but to carnall securitie and carelesnes, which yaine cōfidence in and
of

of our selues worketh in vs. These men belike suppose that faith and feare cannot stand together: but they are deceiued: for the faithfull may both feare and beleue also, yea and enioy comfort and consolation to, according as they respect either themselves or God, or consider in God a supream Maiestie, which may cause them to feare or tremble, or behold in him largenes in promise, & faithfulness in performing, and so not onely beleue in him but reioyce also. In a word the Apostle mindeth not to commaund me, to doubt of gods grace & their owne saluation: for that had bin directly contrary to the truth, that he had in other places deliuered, and all comming from one spirit, and the same alwaies constant & like vnto it selfe, it could not be so repugnant: but either he commandeth feare to offend and holycare and endeouour to auoid sinne, specially against our consciences, and a desire to liue vnto god, that is to saye, godliue, righteouslie and soberly in this present euill world, we not doubting and distrusting God and his promises, but beeing ialous ouer our selues, & that not amisse, & suspecting our owne strengths,

he would haue vs wholly & onely to depend vpon god: or els enioyneth such feare and trembling, as respecteth not Gods grace & mercy, as though he would not for Christs sake, forgive vs our sinnes belecting in him, but our owne weakenes and infirmitie, willing vs to keepe a good watch thereof, least we offend & be wanting in our duetie: on the other side if anie thing be forbidden, it is not faith or trust in God, touching the forgiveness of our sinnes, but carnall securitie, he telling vs that so farre forth as we respect our selues, or our owne strength or staie therevpon, we haue good cause both to suspect our selues, and to tremble and feare because by nature wee are full of wauering and inconstancie: and easilie urne aside and fall away, vnlesse God vnderproppe vs, and bring vs back againe, when we haue straid. And he that hath but halfe an eye as we say, and wil well view and consider the text it selfe, shall see, that no other thing the this can be gathered out of it, and much lesse that grosse conceit of doubting and distrust. But let vs proceed.

§ Some other places they seeme to make
shew

shewe of, as if it were to mouster out of the newe testament, that so they might in appearance of multitude, make strong that which in truth and goodnesse of cause can neuer be vpheld. To touch them all would be tedious and indeede needlesse to, because nothing is or can be said out of them, which is not of the same nature that the former: and yet one or two more, which they make the greatest account of, we cannot or will not omit. 1. Pet. 1. verse. 17. They finde and vrge these words. *Pass the time of your dwelling here in feare.* Whervnto we say how oft will they presse this crambe or colewort, more then tenne times sodde? I call it so in the sense as they alleadge it and not otherwise? howe often shall we tell that feare and doubting differ? or whē will they themselues shewe that they are all one? He that will looke well into that which goeth before, frō the beginning of the chapter, alleadged hitherto, and to that which followeth after shall perceiue, that Peters purpose was, to comfort and instruct, and not to worke doubting and distrust. And for this cause he had shewed, that we that are by nature

ture sinners, haue yet through Gods free mercy obtained this fauour, that we are from before all times elected, and that by the strength of the eternall decree, as if it were by a second creation, we are becōe Gods sonnes through Christ, by whose spirit also we are inwardly chaunged, and outwardly likewise renued, & all through the ministrie of the word, & the blood of Iesus Christ that as he rose from the dead, so both here in this life we shall rise to newenesse of life, and in that which is to cōe to heauenly and euerlasting glorie. The way whereunto, he sheweth to be such afflictions as we suffer in this life, for the testimonie of Christ. Which because they are not many times so taken to be, nor so well and comfortably borne as they should be, he doth not onely shewe vs that God in the midst of our sufferings, replenisheth vs with vnspokeable ioy, but also giueth vs two proppes to vphold our hearts: true faith in the promises of God: and assured hope & patient looking for the life and ioy that is to come: giuing vs also to vnderstand, that euen the fruites of obedience which we yeelde in this life, are sure pledges

pledges vnto vs of the soundnesse of our faith. And what is here that commaundeth vs to doubt, or rather that propoundeth not assurance vnto vs: the grace of Gods eternall election, Iesus Christs shedding of his blood, the inward & outward sanctification of the spirit and word, a lively faith, a certaine hope, a sincere obedience, and what not all testifying vnto vs, not onely the vanity, but also the falshood of this popish assertion. So that we may see, he is so farre off from ministring matter of doubtfulnesse and distrust, that he rather yeeldeth strong consolation, and by meanes thereof a peaceable and mightie perswasion, of Gods grace and assured goodnesse toward vs in Christ, dealing no other wise here, then as Paul hath done in sundrie places before expounded, namely opposing feare to fleshly security (which as we haue heard to much trust and confidence in our selues bringeth forth) and not opposing it to doubtfulnesse & distrust, which is set against the grace of god, and the assured trust and hope that we haue concerning our saluation. Which as we may perceiue by that that goeth before, some

thinketh it will be euicted to that which followeth after, for presently he addeth, knowing that yee were not redeemed with corruptible things as siluer and gold, from your vaine conuersations by the traditions of the fathers. Where we say, that with the feare he wished them to haue, he coupleth this excellent knowledge of our redemption in Christ: that as in the ministrie & matter it selfe, there is all assured certentie, so in our sound knowledge thereof all doubtfulnesse and distrustfulnesse might be auoided, because they seldome or neuer fall out, but in things which are not surely knowne, steadfastly beleueed, or well and effectually felt.

6 To this they adioyne another place, out of the first chapter of his second epistle, verse 10. where he saith. *Wherefore brethren giue rather diligence, to make your calling and election sure.* Therefore say they, the faithfull cannot be assured of their saluation. But wee say this is ill inferred, and as we shall heare anon no such thing to be gathered from it, but the contrarie rather. All doctrines must be gathered either from the generall scope of the

the place, or frō the particular words, where-
with that matter is deliuered. Let them take
which they wil and gather it if they can. The
purpose of the Apostle, in the verses which
goe before this is, alleadged, to prouoke the
to stedfast faith and the sound fruits thereof,
for the better stirring of them wherevnto he
vseth two speciall reasons, the one from the
fruite and profite, that they themselves and o-
thers should reape thereby, and this is verse 8.
the other from the miserable estate of them
that are voide of this precious faith, and the
sincere fruites and effects thereof, and this
is verse 9. vpon which in this tenth verse, he
inferreth a conclusion, as though he should
say, *sith through faith and the fruites thereof,*
not onely much euill is auoided, but grace and
goodnes communicated, and by those fruites
our calling and election, is approoued to others,
and sealed up in our selues, and sith this is the
onely waie into Christs eternall kingdome of
which he speaketh verse 11. surely it will well
befecme and become vs to be wholie carried
this way, vnlesse we will be counted, either
fearefull contemners of grace and goodnes

or

or else desperate casters away of our selues:
Now what is there here that may serue to al-
low of doubting? or rather may not be tur-
ned the other waie to vphold assurance of
heart and of hope. And the like may we say
for the words: which of them is it that will
yeeld them any strength? The word *brethren*
is a word of loue, and no doubt ministreth
much comfort and assurance to a godly mind
(and therefore no doubt) when they see them-
selues so reputed and taken of them that are
indeed godly, and in some measure very well
able to discerne, in both which respects Peter
no doubt of it was a rare man, and therefore
that terme could not but console. If they
will presse the terme, *diligence*: who seeth
not the maruailous difference, betweene this,
and that that they would haue should bee
meant thereby? who euer heard *diligence* v-
sed for distrust or doubting? it implieth labo-
rious care and industrie in & about the thing
we would obtaine, which commonly also
because it is of commendatiō, addeth an edge
vnto mens struiings: whereas distrustfulnes
or doubt, maketh them either vtterly to de-
list

list & leaue of, or else to strue with such faintings as there ar many times easily overcome. For *calling, election, & making sure*, they are quite and cleane contrarie: as all which indeed are from God, and therefore are of the same nature that he is vnchangeable, which causeth the Apostle Paule in another place to say, *the gifts and calling of God are such as he can not or will not repent him self of.* Rom. 11. The worde of making sure is not as in respect of God, for all thinges that he hath determined from before all times are certaine and sure, & shall be accomplished in time, but as in respect of other men and of our selues, who may easilie be drawne (but whether well yea or no that is the question) to suspect our selues, and to pronounce hard sentence against others in the sinnes we commit: the Apostle shewing that this is one good meane, either quite and cleane to remooue that temptation, or so to mitigate it, as it shall neuer master vs, studiously, carefully and diligently to follow sanctification and holines, without which no man shall see God. VVherefore rather certainly then doubting, may be crawne and gathered out

out of this place. For if faithfull people should diligently and carefully labour, to make their vocation and election sure and certen, which they are inioyned here, they may then make it sure and certaine yea no doubt they do in some measure make it sure and certē, which they doe indeed when they proceed in piety, and grow vp in godlines, & the soūd knowledge, steadfast faith, and vnfaigned obedience to Gods holy will. For looke how much the more thoroughly they enter into the kingdōe of Christ, or as the scripture saith *are ingrafted into Christ*, with so much the more earnest study, desire, & diligence, they growe in grace, & prosper in the points of gods religion & christian life. Now where we say they make it sure, we must vnderstand still, as we haue already touched it, in respect of God whose purpose according to election is sure and so remaineth, as the Apostle saith, Rom. 9. 11. But as in respect of our selues and our neighbours. For by the workes that God commandeth in his lawe (of which no doubt of it the Apostle Peter treateth in this place) we may as vpon outward testimonies, fruites,

fruites, and effects certainly conclude concerning faith: and by faith determine touching the spirit of God that dwelleth in vs, and so by consequent also, concerning our calling & election. For which purpose see, Romans 8. 9. 14. 1. Iohn 3, 24. and contrariwise also as appeareth Mat. 7. 16. 17. &c. Indeed I cōfesse that this prooffe and confirmation of them is not the first or principall, for that is the inward testimony of the holy Ghost, bearing record vnto our spirits, that we are the sōnes of God, but yet it is a secondarie one as I may say, by which we may not onely probably, but charitably gather of others that belecue, and certainly conclude and determine concerning our selues, in as much as our own hearts and the sinceritie thereof, and our own fruits and the soundenes of the same, are or should be better known vnto vs, thē to all the world beside. We see then, that that which in the handes of our aduersaries, hath not so much as the semblance of a sword to scarre vs, being turned vpon them is of Steele and verie pearcing, to runne through the sides of that corrupted cause which they vphold: but such
iudge.

iudgements must they fall into, that labour to obscure Gods glorie, and to dismaye and discourage the minds of Gods people, that they in the soule should be in the same state either that the Midianites were of whome we read in the booke of Iudges, that the Lord *set euerie mans sword vpon his neighbour and vpon all the host*, or else as Saul did, namely take a sword, and fall vpon it, and kill themselves.

4 The last place is out of the first epistle of S. Iohn chap. 3. verse 21. *If our heart condemne vs not, shē haue we boldnesse towards God.* Out of which they reason by the contrary thus: then must it needes followe, that if our hearts doe condemne vs, we haue not boldnesse towards God: and if not boldnesse then doubting and distrust. But we answered that the inference vpon the contrary is not right: for as boldnesse and not boldnesse are opposite: so we cannot alwaies safely inferre, vpon not hauing boldnesse, distrust, or doubting, because there are many things besides, as reuerence of the partie with whome we haue to deale, feare and shamesfastnesse in our selues and loathsomnesse that standers by, many times

times should be acquainted with our states or suites, and sundry such like which may for a time dash vs in our selues, & yet not take a way frō vs for euer al hope to speed, which in deede is doubting or distrust. But to the place it selfe: The purpose of the Apostle is as I take it, that the grace of adoption and newenesse of life which God vouchsafeth vnto vs, must be testified by good workes and particularly by sound charitie and loue towardes our brethren, which as he commendeth for many respects so specially for sundry good effects it hath: as first, that thereby we vnderstand, that we are indeede God children, and his is in the first part of verse 19. Secondly, thereby we may haue a peaceable and quiet conscience, and this is in the last part of verse 19. And this boldnesse and quietnesse of conscience, which is the second effect of sound loue he commendeth by the cōtrary namely trembling of heart, with which they must needes be disquieted, that are subiect to it: for how can it be that he that knoweth he hath God for his iudge, and not for his father (as the faithfull people onely haue him so) cā be

be quiet in minde, beeing in his owne heart
guiltie of horrible sinne, as against God
himselſe in heauen, ſo againſt men vpon earth.
And therefore we may ſafely ſay, that a wic-
ked perſon is either not at all quiet, or els the
grace that he would ſeme to haue, is nothing
els but ſecuritie or ſenſeleſnes: and this feare is
amplified by compariſon of the greater,
namely God and his iudgement: into which
amplification he entrencheth, not ſo much for the
to whome he wrote, though it may be true
they had ſome need and vſe of it, as for others
that would not eaſily be brought to feeling:
that ſo ſtrong either with the testimony of
their owne heart, or with the greatneſſe of
Gods wrath and iudgement againſt them for
sinne, or with this terrible and heavy threat-
ning, or with ſome one thing or other, they
might ſtoupe & learne to be humbled. Now
what is this to doubting ſpecially in the faith-
full, whome Iohn laboureth to raiſe vp to an
aſſured hope, by their faith towards God, and
love to the Saints or brethren: or if you will
to the wicked, what is it to them who for
the moſt part, are ſo farre from doubting,
that

that they almost feare no euill: either here
or elsewhere, but as if it were being in a le-
targie or dead sleepe or senselesnes, passe three
daies without feare, yea without conscience?
But if this either doe not please or satisfie, we
may say further that he speaketh here of a
set purpose that men haue to doe euill, or to
sinne as we say against conscience: he meaning
that such manner of persons so long as they
continue in that perswasion and practise also
that they can hardly or not at all determine
touching the certenty of our saluation, by the
testimony of their owne hearts, because they
haue a sting within them that witnesseth the
contrary. For this we must knowe that *faith*
and a good conscience are unseperable com-
panions, and goe as it were arme in arme to-
gether, as the Apostle sheweth .i. Tim. ii. 9.
Yea and that the fruites accompanying them
are neuer utterly sundred from them, but at
some one time or another are to be found in
their measure, where the things themselves
are: and that therefore they that haue a good
conscience haue boldnesse towards God, and
are well certified of his grace and their owne

saluation thereby. And that this in his meaning indeed it may appeare by sundry words before going, as when he saith, *By this that is true and sincere loue to our brethren, we knowe that we are of the truth*, that is belong vnto God, whome he signifieth also in the words following, when he saith, *and shall before him assure our hearts, which assurance bringing with it peace, and tranquillitie, cannot but shut out and kill as it were all doubting*. And againe in the words following when he saith *hereby we knowe that he abideth in vs, even by the spirit which he hath giuen vs*. And therefore we may see that this place weakeneth out aduersaries doctrine, rather then that it doth any manner of way confirme & strengthen it. But if they will further vrge it as some of them doe, and say there is no man, but he is accused in his heart, and conscience and therefore no man can haue confidence or boldnesse before God. We tell them, first that the argument followeth not, for though the antecedent be true, that every good man especially is stung more or lesse yet the consequent is not good, because thoughh it be true
that

that as in regard of himselfe and of his sinne
and vnworthines thereby, he can haue little
or no assurance, yet as in respect of God, his
word, his spirit Christs absolute obedience,
&c. he may haue hope and boldnes. Secondly
we say that it is no good or sound reasoning
to reason from the facts of men, to or for the
doctrine of God. For mans facts for the most
part are euill and vnlawfull, wher eas all the
doctrines of God, are true and holie euen as
he himselfe: & though men either in practise
or perswasion would condemne him or the,
yet shall he be iust when he speaketh and pure
when he iudgeith. Facts expresse or shewe
things done: but neuer declare much lesse
proue the lawefulnes of the things practised.
Besides, though wee denie not, but that euen
the faithful, are not onely conuicted but con-
demned in their heart and perswasion when
they consider their vnworthinesse, yet feare
we not also to affirme, that euen then they are
absolued and cleared also: for so often as they
looke vnto themselves and sinne, they must
of necessitie be pricked and terrified, because
sinne seene and felt indeed, can bring forth as

in respect of it selfe, no better fruite. But on the other side when they behold Christ crucified and runne vnto the sacrifice of his death, not onely of absolute but of infinite merite, they finde in themselves an assured peace, as the Apostle also declareth. Romaines 5. where he saith, *Then beeing iustified by faith, we haue peace towards God, through our Lord Iesus Christ*; and in another place he affirmeth, that *through Christ we haue boldnes and entrance with confidence by faith in him*.

And let this suffice for answer to the testimonies and texts of Scripture, which our aduersaries for the establishing of doubting and distrust in the minds of the godlie doe vsually bring out of the old & new Testamet. With which we haue dealt first & answered them, because they make them the principall bullwarks and butteresses of this tottering wall. And indeed had they beene truly allcaded, such as wee might haue rested and relied our selues vpon: but beeing produced as they are, we see there is nothing in them but vanity, & they that will accept them beeing so offred, are like to be bound yp in the winges of the
winde,

winde, & carried away through the fiercenes of the iudgement of God against them, to eternall destruction. Now we come to their arguments drawne from humane authoritie, which are of two forttes that is to saye, either reasons and arguments, or authoritie & testimonies of ecclesiasticall writers: The reasons are manie as mans heart is cunning to deuise, and his braine busilie beating vpon vanitie, & lies, euen to vphold the same what he can. For our owne parts we will deale no otherwise here, then as wee haue done in the texts: they haue alleadged, namely amongst manie take those that are most materiall, and confute the, which beeing once fully and sufficiently answered, all the rest beeing weaker, then water, will fall to the ground, and euen be spilt as it were of their owne accord.

I Their first argument is couched or framed thus. He that cannot know all his sinnes, he cannot know whether he please God: and of this proposition they render this reason, for it may so fall out, that he hath some hidden or vnknowne sinne, through which he hath displeased God. But no man knoweth

or vnderstandeth all his sinnes, & this assumption they prooue by a place of the Prophet, Psal. 19. where he saith, *who can vnderstand his fautes*: therefore no man can tell whether he be in the grace and fauour of god, & please him yea or no. To this we aunswer, that the proposition or maior as we call it, should be true, if either god did for Christs sake forgiue the beleeuers their knowne transgressions onely, and not their vnknowne and hidden sinnes also: or else if the worke of our reconciliation with God, did depend either vppon our dignitie or worthines, or the suffiencie of our contrition and sorrowefulnes for sinne. But God we know, & the Scripture in plaine termes teacheth vs, that God forgiueth in Christ to his children, al their sinnes knowne and vnknowne, in which respect euen in the place by them alleadged, the Prophet presently saith, *Clenſe me from my ſecret fautes*: of which if there had not beene remission, he would not haue praied for it, for praier made according to faith for a thing, implicth that the same thing is to be obtained, or els were christian praier not onely lipp labour, but lost labour:

labour: & Saint Iohn saith, *the blood of Christ*
cleanseth vs from all sinne, and againe, that *he*
is the reconciliation not for our sinnes onely,
but also for the sinnes of the whole world. And
as for our reconciliation to God, it hangeth
not vpon any worthinesse that we haue as of
our selues, or vpon the sufficiency of any thing
we do or can do, for we confesse as the faith-
full haue done before vs, that all our righte-
ousnesses before God are as filthy and stained
clouds, & saie vnfeinedly as our Saviour him-
selfe hath taught vs, *when we haue done all that*
we can doe, we are vnprofitable seruants. So
that we may say and say safely, the propositiō
or maior is false, and that not onely for that
which hath beene alleadged already: but also
because that the Scripture in many places, for
the cōfort of the children of God, in the mul-
titude of their sinnes, knowne or not known,
felt or not felt in themselves, confessed or not
confessed before God, hath put downe many
worthy and general comforts, as Isaiah the i.
Though your sinnes were as crimson, they shall
be white as snow, though they were red as
scarlet, they shall be as wolle: and in the newe

Testament, Paule saith, *where sinne aboundeth there grace aboundeth much more.* And though they add a reason or confirmation of it, yet that helpeth it not neither. For we knowe that all sinnes in their owne nature doe displease God, and not onely hidden sinnes. And if God vouchsafe mercie in the forgiuenes of all sinnes and hidden sinnes in all our iudgements be sinnes, why should the conscience more doubt of the forgiuenesse of those that it knoweth not or cannot remember, then it doth of those that are euer before vs, sith this is vsuall in all men, to haue their most high and heinous transgression, in the sling of their harts presented before them, which being assured of that they are remitted before God, the lesse and the secret much more. As for the minor or assumption we will graunt it them: and yet they neuer a whit nearer their purpose, because remission of sinnes, & the comfort following therevpon, against the doubtfulness of our hearts, standeth not in knowing or feeling all and euery particular or speciall sinne that men haue committed, but in the liuely apprehension of the free fauour of god
(declared

declared in the heauēly promises of his word not imputing vnto vs our transgression, nay which is more, imputing vnto vs through faith, that take hold thereof, the innocency, holines, & obedience of Christ, with which being clothed as with a garment, we stand free from the force of his wrath, against all sinnes knowne or not knowne, and haue hope assured for reconciliation and attonement. And as for the prooofe of this assumption by the place of Psal. 19. it was more then needes: and brought to confirme that which neuer was controuerted (for who euer called this into question, that good men may & doe commit infinite more sinnes, then they doe or can remember.) But this rather whether this effect of doubting will follow therevpon, in which they are more mute then fishes, & speaking where or what they should not might well haue spared this labour.

2 A second argument they frame thus. He that only knoweth the heart, he only knoweth the certety & assurednes of our saluatiō. But God only knoweth the heart & searcheth the reines: therefore he onely knoweth
the

the certenty and assurednesse of our saluation
All the feare & strength of this reason resteth
in the maior or proposition as we call it, & in
the large or narrow significatiō of this word
knower of the heart. Wherfore hauing an-
swared or satisfied that, all the rest will be
found weaker then water, I meane for the
strength and maintenance of this matter. God
is so the onely searcher and knower of the
heart, that yet notwithstanding he hath in some
measure euen communicated that grace vnto
diuers of his children, though happely not as
in respect of others so much, yet as in regard
of every particular faithful mans owne estate.
For as this that God is onely wise, onely iust
&c. doth not euacuate or overthrowe the
wildome, iustice, &c. that from that infinite
fountaine that is in him: is conueied ouer vn-
to men specially his children, so that he alone
knoweth mans heart, hindreth not this, but
that other men may knowe, though not o-
ther mens, yet their owne hearts, reasonable
well: for this of searching the heart, is, as also
the former aboue named, are of that sort of
attributes in or to God, which though they
be

be in him in all absolute fulnesse, and without measure, yet are they communicated to the godly especially, and that in such measure as he seeth to be fit for them, and yet he hauing neuer a whit the lesse in himselfe. And this is, that in some sort and sense which Salomon saith in the Prouerbes. *The thoughts of mans heart, are as deepe fountaines, but a man of vnderstanding will drawe them drie.* But more plainly and particularly the Apostle saith, No man knoweth the things of a man but the spirit of a man which is within himselfe: but Gods spirit maketh the spirituall man able, to iudge and discern all things, yet he himselfe to be iudged of no man. So that we may see that the maior proposition is not simple here, but must of necesitie be vnderstood with a condition or exception thus. He that alone is the knower of the hearts, yea of all things, he onely is assured or certainly knoweth our saluation, vnles it haue pleased him in his word, to reueale something concerning that vnto vs, and would haue vs thereby to be assured thereof. For then hauing communicated that knowledge which in himselfe
abso.

is absolute and infinite, in some measure vnto vs, our knowledge comming from him and infused into vs, doth intitle vs in our measure therevnto, and yet notwithstanding he in sense before the onely knower of the heart. But as it is Gods good pleasure in his word to acquaint vs with this matter, and by many meanes to labour not onely our knowledge therein, but also our assurance thereof, as we may perceiue by these notable sentences. 2. Cor. 13. *Prooue your selues whether ye are in that faith: examine your selues &c.* He doubling this exhortation or commandement rather, that so he might expresse the necessity and excellency of this point. And the 1. Iohn 3. he saith, *that by the sounde in our hearts, we knowe that we are of the truth and shall be fore him that is truth euen God him selfe, assure our hearts.* And therefore as in naturall things we doe from the effects gather of the causes, and that not onely probably but certainly, for such as the cause is such are the effects: so in spirituall things we may yea we ought to doe the like, wherein though as in regard of others that are hypocrites we may be

be sometimes deceiued, yet as in respect of our selues, if we haue wise iudgement, and be able to put a difference betweene things that differ, we cannot lightly erre. For the minor or assumption of this syllogisme, we confesse it also to be true, but yet in sense before, the very selfe same seruing to cleare and answere this proposition, that hath bene deliuered for answere to the maior. But because they suppose this argument to be weake, they adioine vnto it another, as like it both for forme of reasoning & pith or strength to proue as possible may be, so that an egge is not so like to an egg, as we haue in the prouerb, then one of them is like another, saying, He that knoweth not the heart, he cannot knowe touching his saluation, for that were to search the heart and the reines of men, which belongeth onely vnto God. But no man knoweth the heart, for that is proper vnto God onely, and therefore no man can knowe or be assured touching saluation. Wherevnto though that which hath bin deliuered to the former may suffice for full answere, yet a word or two more to this, that so it may appeare they can

can say nothing, but that which is or may be easily answered. The maior if they vnderstand it of absolute and exact knowledge is vtterly false, not onely because men in this life cannot attaine to such a knowledge, but also because that the measure & manner, that God hath in his word revealed vnto his people, is sufficient inough to strengthen their owne conscience, and to make them by sound effects and fruites charitably to iudge of others, though it doe not or cannot intitle the, to that fulnesse thereof that is onely in the Lord himselfe. And as for the prooffe adioyned to this proposition, it is of no force neither, as in respect of this cause, for God as we haue heard hath giuen in some measure that grace vnto men and specially to his childre and yet hath neuer a whit the lesse thereof in himselfe, or equalled them thereby vnto his maiesty. The minor likewise is false, for there are that knowe their owne hearts, and in some measure are inabled by the graces of the spirit, to sound other mens, and that not onely extraordinarily, as Peter did the heart of Ananias and Sapphira his wife, Act. 5. but
or-

ordinarily as appeareth by the place of the
prooffe before alleadged, and yet not rush into
Gods office, or be induced with absolute and
infinite knowledge as he, and therefore they
are vtterly deceiued that obiect this. But for
finall answere, in a word we say further.
Though he that in some measure knoweth
the heart, cannot absolutely knowe it as God,
because that which is in him in all fulnesse, is
is him according to the measure that God
which distributeth his graces seeth good, and
therefore he cannot absolutely knowe either
himselſe or others, to be of the number of
them that shall be ſaued as God, or cannot be
precedent or immediate matters iudge or de
termine thereof: for indeed that were to be
God and not man. Yet by ſubſequent things
or meanes men may knowe, as if it were by
effects from cauſes, or by conſequents of or
from antecedents, and not onely probably
but truly and certainly gather concerning
the matter. And me thinketh this argument
may well be retorted and caſt backe againe
thus againſt the aduerſaries themſelues. He
that knoweth in ſome meaſure his owne and
other

other mens heart, may from thence charitably gather for others, and certainly conclude for himselfe touching the fauour of God and eternall life: or else if this were not true, the light raised in vs, were darkenesse and of no vſe. But the faithfull doe in some good measure as hath bin shewed before, receiue from God and feele in themselves this grace: therefore they may know and be assured of it, and by consequent need not to doubt though not as in regard of themselves (for so who will not be ouerwhelmed therewith) yet as in respect of God, who is faithfull and fast in all his promises and graces whatsoeuer, and therefore in this also.

3 A third argument they inforce thus. He that knoweth not Gods wil, he cannot know Gods grace concerning himselfe, and his saluation. But no man knoweth the will of God, according to that which is said, *who hath not knowne the minde of the Lord? or who was his counsellour*, which words are repeated. *Isaiah 48.13. & Romanes. 11. 34.* Therefore no man can know or be assured of his saluation. But we will answer first vnto the maior or proposition

position by distinguishing: secondly vnto the minor or assumption, by explaining or expounding rightly the places alleadged. God though he be but one, and therefore as in regard of his own nature can haue but one will yet in respect of himselfe, and men to whome he hath reuealed himselfe by his word, who are by many meanes and waies distinguished from himselfe, he hath indeed & is truely said to haue a double wil, that is one secret in himselfe, & the other reuealed to men specially to his people in his word. And least wee should seeme to speake anie thing herein without warrant: let vs mark what God himselfe saith in his law. Deuter. 29. *The secret things belong to the Lord our God: but the things reuealed belong vnto vs and to our children for euer, that we may doe all the words of this lawe.* In this behalfe or matter respecting gods wil, men are commonly sick of two sinnes, that is curiositie to search further then god hath bin pleased to manifest, and negligence or contempt of that which is reuealed: in these words and by this distinction, God goeth about to repressse and redresse both, teaching men so

to abstaine, from beeing wise aboue measure and searching into his wayes, counsels and iudgements, that are beyond their reach, that yet they should content themselues with and stay vpon his manifested wil, labouring in sinceritie and simplicitie of minde, to know and obey that onely which he hath reuealed vnto vs by his law. Now then if they vnderstand their maior proposition, of anie parte of the will of God, not reuealed vnto vs, they laye right, but sith they speake it and meane it of that that is disclosed vnto vs in his word, they speake falsely. For as he that knoweth not the will of God, either manifested in the law and Gospell, and that also concerning such things as appertaine to our saluation: or his not reuealed will, that is his secret and vnknowne wil to vs, in such matters as belong not to our saluation; as in the wonderfull gouernement of his Church, translation of Empires &c. can not be assured of eternall life, and this indeede is the state of al the heathen of the world outwardly, and of many other besides. So on the other side, he that knoweth, beleeueth & obeyeth, in some acceptable measure the reuealed

reuealed will of God (for by knowing God we do according to god & his word vnderstand, beleefe and obedience) can not choose but in those fruites of his faith, know and be well assured, that he is one put a parte to be a plentiful partaker of all Gods graces, concerning this life and that which is to come. And this is that Christ meaneth, when he saith Iohn.17. *This is life eternall: to know thee to be the only true God and him whome thou hast sent Iesus Christ.* But the faithfull though they knowe not or be ignorant of, the hidden and secret will of God as it is meete indeed they be so, yet are very well acquainted with his reuealed and manifested, whether it be in the lawe for obedience, or in the gospel for faith, and therefore cannot be ignorant of the grace of God toward them and their saluation, but do certainly know it. For to that end was the law manifested at our first creation and afterwards repeated againe, that we might know both that there is a God, and also what manner of god he is, and that he will haue vs to be like vnto himselfe, or else that wee shall finde him a sharp and sore punisher of iniquitie and

sinners and afterwards the Gospel concerning the Messiah to come was published, that so we might both know and be assured of forgiveness of sinnes and reconciliation before God. And let this suffice for answer to the maior. Now touching the minor proposition or assumption, confirmed by the places before alleadged, if we answer or truly expound the places, we shall then sufficiently perceiue, how weake it is, for the confirmation of that wherevnto they are alleadged. For the place of Isaiah, whether we consider the generall drift of the Prophet in that chapter which is to comforte the Church, by propounding vnto them manie sweet promises, specially in the 11. first verses of the chapter, or respect the particular words that they presse, yet shall we see that no such thing as the discomfort of doubting or distrust, can be inferred therevpon, but rather strong and sound consolation: for oner & besides the scope of the Prophet already touched, the holy Ghost mindeth to shew in ver. 12. 13. in an excellent and loftie forme of words, that the promises before made shall certainly be performed. And this

this confirmation of gods promises is drawn from two speciall places. First from a comparison of all creatures, with the creator himself, whose nature strength labour &c. do approach nothing neare unto God, and good reason it should so be, not onely because that that they haue, they haue fro him, & he is greater then all, yea without them able to do what he will & this, is contained in the 12. 13. 14. 15. 16. 17. verses, and the other is from a declaration of Gods singular grace and workes, vouchsafed particularly to *Abraham*, and to his *scede not onelie after the flesh, but after the spirite*, that is to say the Church, in the rest of the verses. Now in the particular verses before rehearsed, there are three arguments of the comparison, the first is drawne from the Almighty power of God, which is manifested by his creating and sustaining of all things: in the 12. verse, the second from his infinite and incomprehensible wisdom, in the 13. and 14. ver., and the third from his infinite maiestic and might, in the 15. 16. 17. ver. Now what is there here that may maintaine doubting? or rather may not minister comforte, speciallie to his

owne people, for whom it is prouided, and to whome it is pronounced, as may appeare by the first verse of the chapter it selfe? Or howe doth it confirme that for which it is alleadged, that no man knoweth the will of God, concerning grace and eternall saluation: whereas we see it prooneth rather that God hath no need of man in any respect, either to waye and search out his spirit, or els as a man of his counsels, or as his counsellour to instruct and teach him. And we may almost say the same touching the place of Romanes ii. For the Apostle hauing before that ii. chapter. spoken of the reiectiō of the Iewes, & the election of the Gentiles, affirming yet notwithstanding, that when the fulnes of the Gentiles was come in, the Iewes should for al their present casting of in their posteritiy or successors be called, he ceased with that same wonderfull wilddome of God in that heavenly worke or ministry which he would haue men rather religiously to reuerence, then curiously and profanely to search after, specially beyond the bondes that God hath reuealed, crieth out in the verse going before this, and in this and those

those that followe, laboureth by a threfold
bridle as I may say, to repress the sacrilegious
boldnes of sundry men. First because God is
most wise, which he expresseth in this verse,
and that therefore it should be most absurd,
yea vtterly and altogether wicked, to mea-
sure him after our owne folly. Secondly that
he is debter to no man and that he declareth
verse 35. but rather surmounteth their wick-
ednes with his goodnesse, and that therefore
no man can iustly complaine of any iniury
that he doth him. Thirdly that for his glory
sake all things were made, verse 36. and that
therefore we should referre them all to his
glory, and at no hand to thinke it safe or law-
full for vs, to dispute or reason the matter with
him. Now what is here for doubting, which
is the maine matter? or what sentence or silla-
ble to prooue this, that no man knoweth, or
can knowe Gods minde touching his grace
and eternall saluation? because God is most
wise, yea onely wise, as the Apostle speaketh.
1. Tim. 1, 17. shall no man therefore feele his fa-
uour or assure his owne heart, that the grace
of forgiuenes of sinnes, and the blessing of e-

ternall life belōg vnto him. Surely it is a lewfe and bad consequent, and we should be so farre from imbracing of it, that we should say vnto it, as vnto a menstruous and polluted thing depart hence and get away.

4 In the fourth place they reason thus. S. Paul saith 1. Corinth. 4. *I knowe nothing by my selfe, yet am I not thereby iustified, for he that iudgeth me is the Lord.* Therefore Paul was not assured concerning his owne iustification. But herevnto we answere, first that this argumēt, euen as the former also, would rather haue beene placed with the reasons drawne from holy scripture, because as we see they are taken therefrom, then placed amongst the arguments that men make to establish that errour, but we will easily omit that scape, and not insist vpon that point, as not much materiall. Secondly we say that the reason is but from example: which though here it may be good, and in some other particular cases, yet is not alwaies good: no not in good men, because nowe we may say euen as the Apostle saith in an other place, & another case also, *we knowe no more nowe after the flesh*

flesh, no nor Christ Iesus. And when they are at the best and highest they are rather arguments of perswasion to lead men to do the like, then sound & sufficient reasons to prooue the lawfulnessse of the thing, for which they are alleadged. But we will let this also goe, & followe that which is of more weight, and importace. As for this argument, if we know or vnderstand rightly what the Apostle meaneth by these wordes, it is or will be easily absolued: for the knot is not so hard twisted or tied as they imagine. It seemeth vnto men that as verse 1. of the 4. chap. he had put the people in minde of their duties towards their ministers, namely that though they might not account them Lords and rulers, yet they should esteeme them as such whome Christ had sent, euen by their hands to deliuer vnto them, the treasures & hidden secrets of Gods kingdome and saluation. So in the next verse he had told the ministers & preachers of the word what was their duety, namely that in the executio of their charge they should cary themselves, not as Lords but as seruants, yea as faithfull seruantes who must one day
ren-

reder an accout for the discharge of their dutie to God. And because he had set forth himselfe as an example, & yet many of the Corinthians regarded him not, but esteemed him as a bale person, he doth verse 3. vse a preuention, that he litle or nothing at all stayeth vpon the contrarie iudgement that they had of him. And least he might be thought to haue spoken this without reason, he sheweth diuers reasons, why he esteemeth not their peruerse and corrupted iudgements concerning himselfe. The first is, that when men iudge in these matters according to their own braine and vnderstanding, it ought to be accounted of no greater weight, then if ignorant men should take vpon them to iudge of learning and wisdom, or of wise and learned men: & this is contained in the latter part of verse. 3. The second is taken from his owne person, and theirs together, as if he should say: How are yee able to iudge what manner of man I am in the execution of my ministerie, sith I my selfe, who by all probability should in that behalfe better knowe my selfe then yee can, yea in a good conscience can testifie before God

God and men, that in that charge, I haue in some good measure vprightly behaued my selfe, dare not yet therefore arrogate any thing to my selfe? For I know that yet I am not for all that vnblameable specially before God, or that I should please and flatter my selfe as yee doe, and this is the argument that the Apostle vseth in this 4. verse. What is here against the certaintie of Paul iustification before God: or the assurednes of his heart as in that respect. He sheweth they could not iudge him, because he, himself was not able throwly and exactly to discern himselfe: must he therefore doubt of his righteousnesse and saluation before God? Surely it will not follow, for first besides that god and man differ, it is not safe to inferr vpon a godly mans debasing of himselfe for some respect before men, his doubting in the sight of God, or his distrustfulnesse of his mercies towards him. Manie a man debaseth himselfe before God, and yet hath hope in his heart, yea the more for that, because God resisteth the proud & presumptuous, and giueth grace to the lowlie and mecke as the scripture saith. And though we should

should vnderstand it of iustification before
 God yet other places of scripture and some
 thing in this for the spirit is not contrary to it
 selfe should declare it. For surely the Apostle
 here doubteth not, whether the newenes of
 life & good works which he being renewed
 had done, were seales & pledges vnto him of
 this, that he was iustified before God, but
 plainly & simply denieth that by the he was
 iustified, which as we may confirme by an o-
 ther place of the Apostle Phil. 3. whē he saith
~~that he hath no confidence in the flesh,~~ & that if
 any other mā thinketh he hath ought wher-
 of he might trust in the flesh, much more he
 who touching the righteousness which was
 in the law was vnrebukeable, some thin-
 keth it standeth vpon religious reason, be-
 cause all our righteousnesse, are as filchy and
 stained cloathes, and when we haue done all
 that we can doe we are vnprofitable seruāts,
 so many defects, yea corruptions cleaue vnto
 our best, and most religious duties as we per-
 forme the, yea it should seeme that he in this
 very place rendreth a reason of it, because that
 though he were vnblameable before men,
 yet

yet he could not by his workes stand before Gods iudgements, or God himselfe, who requireth such perfect obedience, that if a man performe not all things commanded in his lawe, he subiecteth him to the curse thereof, or as Saint Ieremes saith chap. 2. *He that offendeth in one, is guiltie of them al* And so if you will needes vnderstand it of this iustification the Apostle sheweth, that he had need of another righteousnes then his owne, namely the absolute and perfect righteousnes of Christ the mediatur, which he may safely oppose against gods wrath & iudgement, & be therby iustified and accepted even vnto eternall life. And of this iustification, because it is absolute & infinite, he neuer speaketh doubtfully, but alwaies resolutely, as Rom. 5. *Being iustified by faith we haue peace towards God, through our Lord Iesus Christ* And againe Romanes 8 *It is god that iustifieth, who shall condemne.* So that we see & may say, that take it which way they will or can, it can not or will not, in the truth of the spirit, speake that they would haue it, or prooue that for which they produce it.

A fifth

5 A fifth argument they frame thus, we are vncerten say they concerning predestination or election, that is as they themselves expound it or must expound it, we cannot out of Gods word shew, whome God hath chosen vnto himselfe; vnlesse besides and without the word we haue some speciall or particular reuelation: therefore we are vncerten, and by consequent doubt also concerning Gods grace of forgiuenesse of sinnes, saluatiō, &c. Herevnto we answere, that we deny the antecedent of this Enthymenie, or maimed syllogisme: and we haue good reason so to doe, yea many good reasons indeed. For first this is false, which they say, that we cannot by Gods word be assured of predestination or election. For God hath as plainely and plentifully propounded that point, as possibly may be, and that not onely by affirming it here & there, in some short sentēces, but by large deductions, and as it were discourses and treatises made of purpose concerning it, as may appeare from the middle of the eight chapter of the epistle vnto the Romanes, to the ende of 11. chapter of the same epistle, and al-

so Eph. 1. and sundry other places. But if they will say they meane it of persons elected, and not of the doctrine, and indeed so their exposition seemeth to lead that way, yet then we tel them also that is false and faulty as the former. For by the word of God we are able not onely rightly to iudge of that which is past concerning the reiection of the Iewes, the election of the Gentiles, &c. but also both probably togeather and charitably to iudge of others, as we see the Apostle Peter doth of the straungers that dwell here and there. 1. Pet. 1. verse 2, Yea and of sonie naturall persons also as Iohn doth in his second Epistle to the elected Ladie: and certenly also to determine concerning our owne estates that way, whether we cōsider our selues by our selues singularly, or as we are ioyned with the rest of Gods elect, we laying of our selues and of them in our measure touching the forgiuenesse of our finnes, as Saint Iohn saith for himselfe and the faithfull in that behalfe. *If anyman sinne, we haue an aduocate with the father Iesus Christ the righteous, and he is the reconciliation for our finnes, &c.* And concerning

ning gods loue towards vs in Iesus Christ for eternall life, as Saint Paule speaketh of himselfe, and the sound members of the Church, saying, *I am perswaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come nor height nor depth, nor anie other creature shall be able to separate us, from the loue of God which is in Christ Iesus our Lord*. And in another place: *We know that if our earthly house of this tabernacle be destroyed we haue a building giuen of God, that is an house not made with hands but eternall in the heauens*. And this wee iudge not so much by Gods eternall election it selfe, though we know, belecue, & perswade our owne hearts, that such a thing there is in God, because that is alwaies hidd in himselfe, even as we may say in the bosome and brest of his euerlasting free knowledge, though by manie good meanes, as wee shall heare anon he discouereth the same vnto vs, but by certain and assured infallible notes that he hath giuen vs in his word, by which wee may know and be assured for our selues, and according to truth and charitie may iudge of others,

others; and that without any speciall reuelation, as these men fantasie, that we are of the number of gods elect, as if god giue vs an effectuall calling through the ministerie of the word, and working of the spirit, and make vs comfortably to feele the imputation of Christs righteousness, and a stedfast hope of eternall glorification, wee may assure our selues of our election, as we may perceiue by that the Apostle saith. Rom. 8. *whom he hath predestinate the also he hath called, & whome he hath called them also he hath iustified, and them whome he hath iustified, them he hath also glorified:* and 2. Timoth. 1. *God hath saved vs, and called vs with an holie calling, not according to our works, but according to his owne purpose and grace, which vvas giuen to vs through Iesus Christ before the world vvas:* as also it he giue vs care and conscience of well-doing, it pleadgeth the same grace vnto vs, according to which Saint Peter saith, *giue diligence to make your calling and election sure.* And therefore we see that gods election, euen as it is manifested vnto vs in gods word, is farr of from ouerthrowing, our certainty &

hope of saluation, that looking vpon it, and into it, as he would haue vs iudge of it, it doth indeed confirme and establisth the same, both as in respect of it selfe because so it is alwaies sure and certaine, and also as in regard of our fainting hearts and feeble hope, which by this meanes are vpheld, as the Churches. Canticl. 2. *was staied with flagons, and comforted with appells.* As for that which they speake of particular and speciall reuelation, it is against the truth of holy Scriptures and grounds of christian religion; for God hauing in these latter daies spokē vnto vs in the person of his sonne and absolutely and fully reuealed his will in his word, with this threatning that whosoever addeth therevnto, vpon him shalbe powdered forth all the plagues written therein, he hath taught vs thereby, to cast away and reiect as diuelish and abhominable all such conceits, besides that it strongly saoureth of Anabaptistrie, which for manie fond fantasies of their owne haue nothing to say, but onely pretend odd reuelations or visions. But yet our aduersaries vrge this pointe further and say: that men must beware of rash entring in-

to, hādling or hearing, of that same reuerend
& hidd misterie of gods predestination. And
who will not say so, as well as they. But let vs
see whether this be a good argument: Gods
predestination must not be rashlie rushed in-
to, either for hearing or handling, therefore
men must doubt of Gods fauour that way, &
euery other way besides: it followeth not. No
more then this. The sacred authority of prin-
ces and magistrates, must not be esteemed or
violated as a light thing: therefore subiects
must doubt whether their princes fauour, or
affect them, me thinketh it would rather fol-
lowe. There is in god such high and heavenly
things, therefore we should be better perswa-
ded of his might, goodwill, fauour &c. as in
princes their maiestie, authoritie, &c. should
assure their subiects of loue, care and all for
their defence. But we will come to the point,
wee take that to be rash presumption in the
matter of this misterie, when either we looke
into this same hidden, & secret coucel of god,
as it is in it selfe or in him alone, separated frō
those testimonies and tokens that he hath gi-
uen vs to discerne it by: or when we will be

more curious in it, then he hath bin pleased to manifest in his word. Nowe that this is to be auoided, and to be taken heed of, as a high sin & the infectiō of our soules, euery mā will cōfesse, because it is to be wise about measure, & in the things that God would not haue vs acquainted withal. And we know that we must not iudge of this matter, *a priori*, as the school mē say, that is by things going before, for we knowe them not, but by things following, which may be discerned, because they are described and set downe vnto vs in the word: nor yet besides or without the word, for then we shall wāder in darkenes more grosse then that of Egypt, & be ouertakē with many odd and swimming conceits. But we must out of the word & by consequents according to the word determine of the matter, otherwise we shall not onely speake at aduenture but faile, because there & not else where, God hath for this, and al other matters & misteries, plainly and plentifully reuealed his will. And though it be true that euen the writings before the law was giuen and after it was deliuered doe describe this matter vnto vs, yet wee must
princi-

principally fetch it from the gospel, because therein God doth especially discover, the decrees that he hath made with himself from before all times, concerning our saluation, in which Gospel we shall see, more testimonies and tokens giuen vnto vs, for the assurance of our hearts in it, then as yet we haue heard of, as Christs death yea the death of the crosse for the redemption of mankinde: the mystery of the calling both of Iewes and Gentiles by the ministerie of the word: faith and repentance giuen vnto men, through the hearing of the word preached: the iustifying and sauing of them which through faith beleue in Christ, and by meanes thereof take hold of him to eternall life: and lastly the testimony & pledge of the spirit, beating record vnto our spirits that we are Gods sonnes, yea heires, yea fellow heires with our Saviour Christ, in which respect it is also else where called the earnest of our inheritance. Ephesians the first ver. 14. And this I thinke may suffice for this point.

6 Their sixt argument or reason is thus framed. He that hath not in himselfe the per-

fect obedience of gods law, cannot certainly conclude that he pleaseth god, but must of necessitie still doubt: because we know that nothing can please god but perfect obedience: and againe this condition is added to the law, doe this and thou shalt liue: also keepe the commaundements &c. But no mā hath in him that perfect obedience: therefore no man can certainly conclude that he pleaseth God. To all which we answer that we haue many things iustly to except against it: As first that the maior or proposition is not onely fraile but false, in the sense that they set it downe in, yea though that it haue adioyned vnto it a double reason to strengthen it withall. For a mā may haue a good thing, yea that good thing they speak of, namely perfect obedience in himself, though not of himselfe and yet be sure that by reason of that which frō another is imputed vnto him, he pleaseth God. If they would haue dealt plainly and haue said thus, he that hath neither in himselfe, nor of himselfe perfect obedience, cānot be sure that he pleaseth God: and so haue adioyned vnto it such a minor as followeth, namely that no man hath
either

either in himſelfe, or of himſelfe, that perfect obedience, therefore &c. it had bene ſomewhat to the purpoſe I confeſſe: but then their falſhood, would more eaſilie haue bene eſpied, and that made them to halt or at the leaſt to diſſemble in vſing this terme onely, in himſelfe, and leauing at that other of himſelfe, of which alſo no doubt they meane it, and in other places inforce it very farre, and that in plaine tearmes & audible voice, though here they mentiō it not. For we, the faithfull I mean, hauing the righteousneſſe of Chriſt communicated and imputed vnto vs, haue it in our ſelues, though indeede not of our ſelues, and from the ſame reape ſingular conſolation and aſſurance, yea much more then from anie righteousneſſe, wee haue or can haue of our owne. For our owne could be no better when it were at the beſt, then that which our firſt parentes had by creation, and yet wee ſee that notwithstanding the excellencie and integritie thereof, they were ſubiect to falling as the euent declared: but wee ingrafted into Chriſt, are free from that feare, that ſo hauing in that and manie other reſ-

pectes more then we lost in Adam, our comfort might be the more large and certaine. By all which we may perceiue that the Maior, both in the words of it, and in their meaning is vnttrue or at the least cometh short of that it should, in that it excludeth or mentioneth not, the absolute and perfect obedience of our Saviour, with which beeing clothed, as if it were with the vnspotted garment of our elder brother, we cannot choole but stand as pure and cleane in the sight and presence of Almighty God: As for the proofes adioyned to the proposition, we confesse the truth of them in themselves, though we cannot but acknowledge, that they are imperinently & to no purpose alleadged or brought in here, for though we haue none of our owne, yet wee haue Christs absolute obedience imputed vnto vs, which is as our owne, in as much as he is our head, and we his members, and he and we make but one bodie, in as much therefore as he is the person, with whome onely God is well pleased, and in whome alone he hath reconciled vs vnto himselfe, accepting of his offering of himselfe once for all, as a full and
iustifi-

sufficient price not onely to pay our debts,
& to redeeme vs out of prisō, but to bring vs
into the glorious liberty of the sonnes of god
we should no more doubt of this, then if one
hauing paid our debtes, we were sure to be
acquitted and discharged thereof: no nor so
much of this, as of that, because men that
haue satisfied for vs may demaund it againe,
and molest vs if we pay it not: whereas our
Saviour Christ will not or cannot doe, in
the exceeding pitie and compassion of his
loue towards vs, any such thing. And as
for the places alleadged we answered, that
though in our saylings and fallings we ha-
uing not performed the thinges that are cō-
maunded vs, they may and doe make vs to
doubt as in respect of our vnworthinesse, yet
neuer were they propounded by God to
make vs doubt of, or distrust his power, good
will, &c. towards vs, but rather as to sett
out the absolute righteousness that is in him
and our manifold and continuall breacies of
his lawe, so it may cause vs to go out of our
selues, & to fly frō him as a seuerie iudge, and
to runne vnto Iesus Christ, who is placed
beside

betweene him and vs, not onely to remooue and take away all his wrath, but to purchase all his fauour, and so the lawe by that meanes, both in the light of it and in the threts of it, & our breaking of it, & eueryway indeed become as the Apostle saith: our *scholmaster to lead vs vnto Christ*. And though that this may suffice for full answer vnto all, yet it liketh vs a little further to inlarge our selues herein. If our iustification before God and reconciliation with God, did depend either of the lawe it selfe, or of the dignitie and worthinesse of our workes, then the maior proposition should of necessitie be true, but that cannot be because the lawe is not giuen to iustifie but to condemne rather, and we knowe that all our righteousness, is as a *defiled cloath*, & so indeed we should neuer surely conclude with our selues touching our saluatiō, or finde peace of conscience at home in our hearts. So that neither of those beeing true the maior or proposition cannot be sound or right. But sith our iustificatiō before God, & reconciliation with God is not of the law, or of the dignitie of our workes: but is from
Christ

Christs absolute obediēce: & the holy gospell which euery where teacheth, that Christ was therefore sent and came into the world, that he might saue sinners, and redeeming vs from the curse of the lawe might make vs righteous through faith in him. The maior or proposition, separated as we see it is from Christ, and vnderstood as it must be, and may appeare by the minor, not of Christs but of our obediēce, can not be true. Besids sith the worde generally, and more particularly the Gospell, a speciall part of it, euery where instructeth vs, not to respect our owne dignity or worthinesse (which indeed is none, but all manner of vnworthines) nor yet to beholde our owne vnworthinesse otherwise then to humble vs before God and in our selues, and to make vs to runne vnto Christ and to his righteousness, more earnestly & speedily then we do, but sendeth vs vnto Christ and to his merite and worthinesse, that so for his sake we may be reconciled vnto God that is to say, both iustified and sanctified before him and receiued vnto eternall life, there is no reason to receiue, but much and great reason

reason to refuse this minor, as vnsound insufficient, either utterly excluding or els no whie at all mentioning Christ, who of god is made vnto vs wisdom, righteousness, sanctification, and a saluation, and in whome being iustificed through faith we haue peace towards god, &c. Yea we say further, that such by the lawe righteousness cannot come vnto men, as the Apostle sheweth in many places of his writings, and namcly in his epistles to the Romanes and Galathians, the doctrine of the Gospell was therefore made manifest, that both it might discouer vnto vs, a meane, a manner, yea and matter of iustification, that in the lawe could not be found out, and also teach vs howe to appropriate and apply the same vnto our owne hearts. Lastly concerning the minor we answered, and say that no man hath in himselfe, as of himselfe that perfect and obediēce of the lawe that they speake of. Howebeit we are assured that all that haue Christ haue it, because they doe by faith lay hold of Christ, and his perfect obedience: the want or lacke of their owne in themselues, being so farre off from hindring Christs righteousness

refusnes to them and in them, that it rather
furthereth them thereto. For he that is filled
with his owne can haue no part of Christs,
the reason is because he that is full, though it
be but of airy and windie matter, or as we say
bad repletions, can hardly or not at all till he
be purged of that admixt any more: but also
because there is such a flat opposition, be-
tweene Christs righteousness and mans,
that they cannot both be, at one and the selfe
same time, in one and the selfe same subiect:
but the hauing of the one is the priuation of
the other: as the Apostle sheweth in many
places of his writings, and namely Rom. 10.
verse 3. and also Rom. 11. verse 5, 6. Psal. 3. 6.
And this me thinketh might satisfie any rea-
sonable mā, yea stoppe his mouth, from bark-
ing or bellowing against the truth of God.
Howbeit our aduersaries, yet presse this
point further and obiekt saying: Christ saith
in the Gospell, *If any man loue me he will keep
my commandements* or sayings or wordes.
But no man keepeth his word, therefore say
they no man knoweth whether God loue
him yea or no. First for the forme of the syl-
logis-

logysmo: and then for the matter, In the conclusion there is more, then is in the promises. For whereas the maior teacheth vs, that obedience to Christs word, is a signe vnto other and a pledge vnto our selues of some loues that God hath wrought in our hearts towards him; the conclusion turneth it vp side downe and saith, no man can know whether God loue him yea or no, as though our loue & Gods loue were all one; or as though God loued not many, I will not say vnto eternall life (for that loue onely belongeth to the elect) but in many outward respects, from which also as it should seeme Christ himselfe Math. 5. inferreth this doctrine, *loue thē that hate you &c.* And maketh this comfortable vse of it, *that you may be the children of your heauēly father: who can set his sunne to shine, & his raine to raine vpon the iust and vniust.* Nowe to the matter. All the doubt resteth in the true and naturall meaning of this phrase *keepe my words and sayings.* That our saviour should meane thereby absolute obedience and performance thereof, there is no likelyhood: for he that knewe the hearts of al
knew

knew also that euen in the best, there were great defects and wants: and to haue deliuered such a speech, I meane in that sense and meaning had beene by his owne wordes, to haue crossed and thwarted his owne knowledge, and to haue spoken more indeede then truth was. Why the what is it that he would signifie and set out vnto vs therby, surely this much that the care and conscience that the faithfull had to obey his will, and these good beginnings and proceedings that they had made therein by his spirit, he would accept them as absolute and couered with the fulnes of righteousness and obedience that was and is in himselfe, and so present them in the sight of his heavenly father. Neither doth that dislike me, that one aunswere hereto, namely that this beeing a sentence or saying of the Gospell, must not be vnderstood of the perfect fulfilling of the lawe of God, for that is a manner of speech belonging rather to the law then to the Gospell, but of faith and a good conscience, or as we haue heard already the beginning and growth in goodnesse, that god by his word and spirit hath wrought in the heart.

heart. of the regenerate. For in this sentence as it is a part and peece of the voice of the gospel, these tearmes to keepe Christs saying or word, signifie nothing els but by faith to imbrace and to hold fast, the trueth and puritie of that doctrine, that in the Gospel is commended vnto vs, concerning Christ: and as sound members of the Church to professe it openly, and as faithfull ministers to publish it & spread it abroad, and all as men mindefull of and carefull for the glory of our God, to adorne and beautifie it, and to doe what we can in holy life to make it honourable. And so is it that Christ saith and meaneth also, Ioh. 17. where speaking of his Apostles he affirmeth: *That they kept the word of his heauenly father.* And therefore also to such, as after this manner imbrace the doctrine of the Gospel and professe it, beleue it and obey it in some measure, are very large and excellent graces promised, as iustification, sanctification, and glorification, &c. not because imperfect workes can merite or deserue any more at Gods handes, then grosse corrupti-
cens; for as in regard of his absolute iustice no
im-

imperfect thing can please him, but because that God, through his mercie and Christs obedience, is pleased as to forgive and forget our defects, so to crowne his owne graces in vs, and by these large promises and performances also to whett vs ynto perfection in this life, though indeed we can neuer here attaine thereto. Now the maior being thus expounded: and these words to keep Christs sayings being taken in this sense in the minor or assumption, we doe not denie the minor as vntrue: because Christ saith of his Apostles Iohn 17. *They have kept thy word, and all that they haue and doe*, in sort as before is expressed: embrace and hold fast the doctrine of the Gospell, *keeping faith and a good conscience*, as the Scripture saith may rightly be termed in their measure to keep Christs sayings, though he will not or dare not affirme they do it so well and in such a large measure as the Apostle did.

7. Another argument they frame as followeth. He that by the Gospell cannot know whether wee haue sufficient repentance for his sinnes, he cannot be assured tou-

ching iustification or the grace of God towards him, or concerning saluation, for God in the gospell requireth repentance of vs. But no man by the gospell can tell whether he haue sufficient repentance yea or no: therefore no man, no not by the Gospell knoweth or can knowe, concerning Gods grace towards him & his owne saluation. There are many things in the maior proposition, that had need of explanation. First, that word of sufficient repentance, is not onely ambiguous and doubtfull, but full of vnfoundnesse, as though forsooth our iustification before god, or reconciliation with him, stood vpon the dignitie, sufficiencie and merite of our repentance, that is of our contrition, faith and new obedience, whereas we know it dependeth not vpon all or any of these things: but vpon the absolute obedience of our Sauour Christ, which as it is sufficient indeede to take away all sinne: so it is much more powerfull to supply the defect of the fruits of our faith. Or as though againe, we could sufficiently and inough sorrow for our sinnes, whereas if we weigh not onely all our sinnes, but any of them, in it owne nature, and
accor-

according to the grieuous effects it bringeth forth, or the heauie iudgement of god against vs for the same: we shall finde in our consciences, and in truth before god, that though wee would or could do nothing else all the daies of our liues, but repent vs of that one, yet wee could not sufficiently performe it therefore. Or as though we had some sufficiencie in our selues to all or any good thing, whereas the Apostle telleth vs, in plaine & euident tearms, *that we are not sufficient of our selues, as of our selues, to thinke anie thing, much lesse sufficiently to repēt, but that all our sufficiencie is of god, who worketh in vs both the will and the deed according to his good pleasure*: Secondlie whereas the maior affirmeth, that vnles a man haue sufficient repentance for his finnes, he cannot be assured of iustification &c. Wee answer that is false. For though as in regard of that which is wanting in himselfe he cannot be assured, yet as in regard of that which for him is supplied by another, and accepted of him; to whome that supplie was due, he may conceiue comfort and certainty also: for even as when the debt that a man oweth, is satisfied

by his brother, & the partie to whome it was due acknowledgeth himselfe contented and paid, he that ought the debt, neede not doubt much lesse distrust, so is the case betwene god and vs, through the death & obedience of Christ his sonne & our elder brother. For God confesseth cōtentment and acknowledgeth satisfaction when he saith: *This is my welbeloued sonne in whome I am wvellpleased &c.* And Christ hath paid the debt, because he hath put out the hand wwriting of ordinances that was against vs, which was contrarie to vs, he euen tooke it out of the way, and fastened it vpon the crosse, and hath spoiled principalities and powers, and hath made a shew of them openly and hath triumphed ouer them in the same crosse. And why then should we distrust or doubt vnles we would suspect the sufficiency of Christs obedience, or the absolutenes of gods worke in giuing him to the death for vs all. Thirdly this is faulty in the maior, that it maketh it a principall part of the office of the Gospell, to certifie mens hearts of repentance, whereas the chiefe ducie of the gospell, is to publish forgiuenesse of sinnes

sinnes, and by consequent eternall life also, (for where the first is, the latter cannot choole but followe in the name and obedience of Iesus Christ). And though we will not or cannot denie, but that repentance is a part of the gospel, and ioyned with the remission of sinnes, yet is not therefore annexed therewith, that in the worthines or sufficiency of it, we might merite assistance, but that in the hauing of it it might pledge vp in our hearts, the forgiveness of all our transgressions: and yet not as though it were of our selues, though it be in our selues, but as it is Gods worke in vs, he giuing this glorie to his owne worke, to re- stitue this fauour vnto our hearts of reconcilia- tion and peace. Indeepe if repentance were of and from man it were somewhat that they say: but being simple and onely from God, (who if he doe not effectually bat- ter mens stonie and hard hearts, they cannot return vnto him) they cannot think or speake thus but with great sinne against God, and their owne soules. Lastly concerning the co- firmation of the proposition in these words.

And if we shall say, H 3 For

For God in the gospel requireth repentance of vs, we confesse the truth of the sentence but not in their sense, for that God demaundeth it no man I thinke will denie, because euerie where almost it is said, *repent and beleene the Gospel* But he that requireth it, for these ends & purposes that these men imagine, as namely that it should puffed vs vp in pride and presumption of merit, that we should thinke we haue it of our selues, and so therein assure our hearts, that is most false, but rather because it cometh from God, and is the worke of his owne grace in vs, and appointed indeede amongst other fruits of our faith, notwithstanding the weakenes and wants of it, which are from our selues & not from god or his work in vs, and therefore may indeed comfort vs: for as this is a sure rule, that whatsoever is of or from our selues, may iustly discourage vs, and cause vs to hang downe our heads for shame, and to cast downe our hearts for feare: So this is as certaine that whatsoever is from God, may, and ought as in and of it selfe, specially when it is reuerently receiued and rightly vsed (notwithstanding there be imperfections

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ons in them that take and vse the same) yeeld
vnto vs singular consolation. Hitherto con-
cerning the maior. Nowe for the minor.
Wherevnto we answer that in the gospel,
the measure of repentance that is of contriti-
on, faith and new obediēce, is not prescribed,
my meaning is, that there is not shewed how
great or howe much our repentance should
be, but rather the thing it selfe, in it selfe & the
soundnesse of it exacted or required. So that
we may safelie say not the quantitie of it, as
whether it be litle or great, sufficeth: but the
soundnesse & truth of it, sufficeth, though not
before God neither, for there is want in vs &
our good works that way, yet as in regard of
our selues, and our owne assurāce: for though
it be not sufficient, for our purpose or before
God, yet it may suffice for another, and as in
regard of our selues. For euen as not the qua-
ntity so much as the quality of faith, in the truth
and stedfastnesse of it is it that in some sorte
commendeth vs to God, but specially mini-
streth much comfort to our owne conscien-
ces: And as not long and many praiers: but
short and sweet as we may say, yea so do wee

say and beleue also, touching all other fruits of our faith and namely our repentance. And let this suffice for this point.

8. Their eighth argument they make thus: Pride is a vice displeasing God; on the other side humilitie and modestie, is a vertue that God taketh delight in. But for a man to say, that he is in Gods fauour, and is assured of eternall saluation, is a point of arrogancie, as againe to doubt whether he be in Gods fauour, a token of modestie and humilitie. Therefore for a man to say that he is sure he is in Gods fauour, is a soule fault, and to doubt of it, is a goodlie vertue. The maior of this proposition is as cleare as possible can bee, and to bee prooued by manie places of the Scripture, and particularly by this, *God resteth be he proude and giueth grace to the humble*. And therefore we say nothing to it, but willingly yeld and submit our selues to the truth thereof. But the minor is corrupt and false and therefore wee denie it, in both the parts or propositions of it. For it is not arrogancie to be assured generallie of Gods fauour for all mercies, and particularly of his
 grace

grace concerning eternall saluation, sith god himselfe for the better vpholding of our hearts and hopes that way, hath beene pleased to giue vnto vs many gracious both proppes and promises in his worde, which also in good time he will performe vnto vs: as he hath done to many of his faithfull seruantes, who hane gone before vs in the flesh and in the faith. For this and not that is arrogancie indeede to take that which doth not belong vnto vs, or to presume of this or that which we hane not, and yet deceiued in our owne hearts imagine we haue it: or els hauing it, to be puffed vp with a conceite of hauing more then we inioy: or els inioying it to be proud of it, either as though we had not receiued it, or as though God had giuen it vs to that end to make vs swell ouer others. But to assure our selues of Gods grace and of eternall life, is a doctrine that God hath deliuered in his word, for the good and stay of his owne people, as we haue already heard heretofore, and should againe hereafter heare it prooued more at large, and therefore we can not arrogate or take any more

more vnto our selues, then that that in regard
of the free fauour of God belongeth vnto vs:
and presume here we cannot, or be proud,
whether we haue it or haue not: for it were
madnesse to be lifted vp with that we haue
not: and sith we haue it not of our selues but
fro another: we may say as the Apostle saith,
*what hast thou that ihou hast not receiued, &
if thou hast receiued it, why reioycest thou, as
though thou hadest not receiued it.* And again
we knowe God giueth no graces to any e-
uill ende, howe soeuer man in his owne cor-
ruption, and Satan in his malice against him,
abuse them many times thereto, but as the
graces themselves are good, so both he in his
purpose doth, and we in our practise ought
to aime at good endes and effects, that so the
one answering the other he might haue glo-
ry other mē good, and our selues cōfort. On
the other side it is not humilitie to doubt of
Gods fauour, but distrustfulnes or doubting
rather, for humilitie, respecting not God, or
not reaching vnto him, though it be accepta-
ble in his eyes as other good thinges are, but
concerning men, who when he considereth
either

either himselfe, his sinne and misery thereby
or els God in his maiestie, might, iustice, &c.
as a sharp reuēger of the same hath iust occa-
sion to be throwne downe is a holy & blessed
virgine, whereas distrustfulnesse or doubting
arising from the corruption of our hearts
and an imagination touching the height or
heinousnes of our iniquities, or ignorance of
gods diuine nature and holy word, as though
he could not or would not forgiue vs, is a
soule vice because it dishonoureth God in
the riches of his mercie, and addeth affliction
vnto a fearefull and distressed soule. And both
these points me thinketh we may see plaine
by and earthly comparison. For as when a
great prince or person, that both hath large-
nesse of power and soundnesse of good will,
shal promise vs much, and wil vs in the word
of a prince to assure our selues and be bolde;
then to doubt were folly in our selues, and
discredit to the person that offereth & would
performe such singular fauour, so is it in this
behalfe betweene vs and God, whose power
we cannot doubt of, not onely because it is
absolute and infinite, but also because he hath
effe-

effectually in all ages and to every person performed, whatsoeuer he hath faithfully promised: and whose good will we may not call in to question, he hauing giuen vs so many assurances thereof, as his sweete promises the death of his sonne, the pledge of his spirit and many particular graces both outward and inward: as he hath bene pleased to bestowe vpon vs. So that we may see, it is not pride, but Christian humilitie not onely to thinke or speake lowely of, but as it were to distrust yea condemne our owne deedes and workes and renoucing them vterly to rest and stay our selues vpon the mercy of God promised vnto vs for Christ our Saviour his sake, and alwaies both in minde and mouth to haue that worthy saying of the prophet rise with vs: *Enter not into iudgement with thy seruant O Lord, for then no flesh shall be righteous in thy sight:* and that of the Apostle *1. Cor. 4. I knowe nothing by my selfe and yet I am not iust or iustificed for all that.* One the other side it is not humilitie as they suppose, but arrogancie, and indeede contempt of God, and heauenly promises: not to giue credit to or
not

not to beleue these sweete promises. And therefore Saint Iohn saith: *he that beleueth not God hath made him a lier.* 1. Iohn 5. 10. and we may see a memorable example of it in A- haz. Haiah 7. who refused a signe given vnto him from god. But they presse this further & say, it is a token of humilitie to acknowledge our infirmities and sinnes. And who wil deny that that hath any fault or sauour in him of godlines? But on the other side who knoweth not that humilitie and doubting differ, as much as vice & virtue: or what man vnles he were madde, not onely without reason but against godlinesse, would suppose that our true humility, should destroy confidēce, boldnesse, or faith, concerning Gods grace, forgivenessse of our sinnes, and eternall saluation: such our humility is as other good things in vs, the fruite of the faith: If mā did soundly vnderstand what humility were they would doubtlesse be of another minde, thē conclude so. This is humility not onely truly to feare God as a Iudge, and so to acknowledge in his sight our sinnes, and infirmities, but also to fly vnto Iesus Christ, and to stay in his al sufficient

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satisfaction. Doth this overthrowe a poore mans pouertie, that he beggeth an almes for Gods sake as we say? or doth this destroy a weake mans weaknesse, that he seeketh for shelter and defence at the handes of the strong? or doth this take away a sicke mans sicknes, that he laieth it open to the Physition, and requireth medicine? no verely but rather argueth, pouerty, weaknesse, sicknesse, &c. And so doth our humility. But let vs go forward.

9 The ninth argument is this. Where there is vnworthinesse, there cannot be assurance of Gods grace, of forgiuenesse of finnes, and of saluation, but still there must be doubting. But in thē that are turned to God there is great vnworthinesse, whilest they knowe not whether they haue sufficiently and worthily prepared themselves, and performed all the couenants and conditions that God hath prescribed therefore, &c. The proposition or maior of this argument is very false, because the beholding or feeling of our own vnworthinesse, doth no more worke doubting, much lesse distrustfulnesse in the hearts of Gods people, then feeling of outward wants, maketh

maketh naturall men carelesse of a supply. It is a grace of God to be well acquainted with our owne vnworthinesse, yea such a grace as God onely bestoweth vpon his owne children, that so in the beholding and sight thereof, they may more earnestly seeke after, and be more fruitfully made partakers of the exceeding riches of his mercy, whereas the wicked of the world, are either ceased with benumbednesse and senselesnesse of their owne vnworthinesse: and good reason thereof because they feelee not sinne, or els see it in iudgement and condemnation: and good reason of it also, because rather they haue made no account to profit by Gods mercies, but to abuse them rather to licentiousnesse and sinne. And that we might be the better assured of the trueth of this point, namely that the feeling of the indignity of gods people hath neither wrought doubting in themselves, nor caused god the lesse, but more rather to esteeme them: we haue many memorable examples, but for the present we will content our selues with one out of the ould testament and another out of the newe, that so seeing
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the consent of scriptures and the confirmacie
of this truth in all ages, we may the better
beleue it, both for the comfort of our con-
sciences: and stopping the mouthes of the ad-
uersaries. In the 18. of Genesis, the spirit pre-
senth this in the prayer of Abraham that he
made for Sodom, Gomorrah, &c. that he
said he was but *dust and ashes*, and how could
he more debase and humble himselfe: and yet
he continueth after wards his prayer againe &
again, which had his heart beene possessed
with doubting, and vpheld with hope he
could not haue performed. And in the 8. of
the gospell after Mathew, the Centurion that
came to intreat Christ for his seruant sicke of
the palse and grievously pained, feeling and
confessing his owne vnworthinesse, *that he
was not worthy that Christ should come vn-
der his roofe*, doth not only make Christ him-
selfe as he was mā to maruaile at it, but accor-
ding to truth for the better comforting of all
that haue the like sence, to cōmend him & to
say verely I haue not found so great faith no
nor in Israel: & what meaneth that generall
sentēce of the word, *go and resist the proud &
giueth*

gibeth grace to the humble, confirmed by the example of the Pharise & Publican Luke. eightene. But to reach vs this point? Can a man be truly humbled in himselfe, without sight and sense of his owne vnworthinesse? or can he tast or tell how sweet the Lord is in his mercies, that is not wel acquainted with his owne miseries? If anie man thinke so he is sowly deceiued. Nay we will say more, that where vnworthines is most felt, there is offered vnto godlie men the best meanes of certaintie and assurance, not onely because the Scripture saith: *where sinne hath abounded, the grace hath abounded much more* but because God in his purpose, and indeed assured goodwill callth vs out of our selues, who are altogether weaker then water, that so we might wholly repose our wofull soules vpon him, that is the god of our comfort, and the vnmouable rock of our strength. Wherefore wee see that the maior is vtterly vnttrue. As for the first part of the assumption or minor we will not denie it, namely that euen in the faithfull there is not onely is great vnworthines, but a very good tast and feeling thereof. And good

reason there is it should be so, they best observe their owne waies, they best examine their owne hearts &c. Neither will we much stick with them to yeeld them the second part of it, namely that these are good meanes to make euē god feele their vnworthines, that they do not rightly, and reuerently prepare themselves to the seruice of god, that they fulfill not al, may not any in sort as they should, of the covenants, conditions, or cōmandements of god &c. but that they should worke doubting in them of gods goodnes & grace towards them, that is the point we deny, and they cā neuer prooue for doubting is not the proper & peculiar effect of the sight and sense of vnworthines in the Saints of God, but hastening rather vnto the Lord, that so in him that accounteth them worthy of every thing, and frō him alone they may bee replenished with his abundant mercy. Onely that word sufficiently & worthily which here & els where they vrge so much, in the sense that they vse it & to the purpose that they apply it, we utterly mislike, for the grace of God in our iustification, saluation &c. doth not depend vpon
our

our sufficiency & worthines (which indeed is none if we respect our selues, as we haue heard sundry times already) but vpon the free & gracious promise of god, & vpon the absolut & infinite merite of Christs obedience. For therefore indeed, are the promises published, and therefore also is the sonne of God become & made our mediator & intercessour, because we are utterly vnworthy of al or any fauour, (whereas if we had worthines in and of our selues these things had bin needles) & that for his sake, & through his obedience the father might declare himself to be gracious & mercifull vnto vs according vnto which it is said. *Romaines the 8. There is no condemnation, to them that are in Christ Iesus. &c.* So that we may see, that a godlie hart, will easilie confesse yea ought indeed to acknowledge, both that he is vnworthie (which he cannot choose but doo if he consider well Gods iustice, his owne daylie and houely transgressions euerie manner of way &c.) and that yet notwithstanding he ought stedfastly to beleue the promises of the Gospell, and namely this, that beeing truly penitent, wee are for Christs

lake receiued into fauour: whereof if he respect gods faithfulness, Christs obedience, his owne comfort and good thereby, he cannot but be rightly and assuredly perswaded of the same.

16. Their tenth argument they frame thus: where there is infirmity and weakenesse of faith, there cannot be an assured perswasion, hope and boldnesse. But in them that are turned to God, there is great infirmity and weakenesse of faith: therefore men cannot be assuredly certified, of Gods fauour, the forgiveness of their sinnes, eternall saluation &c. We cannot but deny the maior proposition of this syllogisme. And least we should seeme to do it, without good cause why, I beseech you marke that that followeth. Weaknes of faith and certainty of faith are not opposite or contrary; for weakenesse and certainty, of one and the selfe same thing may be in one and the selfe same subiect, at one and the selfe same time, because they are diuerse and not contrarie, but the opposite or contrary to infirmity and weakenesse is strength. The father of the childe that hath a dumbe spirit,

spirite, whome the disciples could not cast out, and Christ told him that if he could beleeve all things were possible, vpon the speech of Christ cried out with teares and as he confessed the weakenes of his faith, so he earnestly prayed for vnderpropping and vpholding of it said, *Lord I beleeue, helpe my vnbeleefe.* Mark the ninth. And of the same nature is the praier that the Apostles make, when they praye and saye, *Lord increase our faith &c.* For though faith in it selfe bee alwaies one: as there is but one god, one faith, one Baptisme &c. Ephesians the fourth. And that it hath but one obiekt, to wit, God, as he hath reuealed himselfe in his word, and in the face of his Sonne Iesus Christ, yet as in regard, either of the daillie increases of it, through the powerfull working of Gods holie spirite, or the cooling or weakening of it, by the remainder of our owne sinnes, or Satans malice against vs, wee may be said sometimes to bee strong, and sometimes to be weake in it: and sometimes to grow in it, and sometimes to be at a stand as it were. And this is that that the Apostle saith, *The iust proceedeth from faith*

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faith

faith to faith : and againe the spirite of and withstanding Satan saith, *Whom resist strong in faith* . As also this that the Apostle Saint Paule saith of Abraham , the father of the faithfull and friend of God , *that he not weake in faith &c.* Remaines the fourth . Yea one and the selfe same godlie man , as in respect of sundrie times , and diuerse occasions may be said to be strong in this holie vertue , and weake also . What a faith was this in Peter , by Christs comfortable wordes not onely to expell feare but in the strength and power of Christs speech vnto him and saying , *Come, so walke vpon the water* ? And yet what weakenesse was this in seeing of a winde to be afraied &c. God making vs in him to behold this truth , that while wee looke vpon him through Christ, we are strong and bold as a lion, but when we leane vpon our selues, or the arme of flesh and blood , or regard calamities, wee are as weake as water and ready to sinke. Therefore in the maior proposition, wee may well and easilie perceiue, that they neither deale plainly with the cause. For as in that behalfe they should not haue v-

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fed infirmitie or weakenes of faith but doubting, because the question is not of weakenes and wants in Gods Saints, which they carrie about with them not onely in their faith, but in all other good graces besides, but of doubting and distrustfulnesse, which indeede is wickednesse and euill: these two differing as much as good and badd, light and darke-nesse and that not onely in their manner and natures, but in their effects also. Weakenesse working in vs running vnto God for strength, and doubting driving vs for the time, and in some measure from him, to others that indeed can not feed vs, though it may bee we may deeme otherwise. I say, they neither deale plainly with the cause it selfe, nor with the truth of religion and the word. For faith or confidence in God through Iesus Christ, whether it be firme or vnfirme strong or weake, may be assured and certainlie determine, concerning Gods grace forgiveness of sinnes and eternall saluation: though not as in regard of the strength or certaintie of it selfe, yet as in respect of the

I 4 strength,

strength, power and assurance of the object, whereabout it is occupied, to wit, gods mercie manifested in his Sonne Iesus Christ, and declared by the sweete and comfortable promises of the word: the reason is because faith though weake, doeth laye hold of as much and appropriate or apply as much, as a firme or strong faith, that is Iesus Christ wholie, with all his benefites and merites, though it doe not so strongly, or as we may say somewhat more weakely apprehend and applie him. So that the difference is not in the certaintie and assurance of faith for he that is weake therein, may for his measure bee as well and certainly assured, as he that is strong, but for the manner or measure of apprehending or applying Iesus Christ. Therefore as he that layeth last hold of a thing, though it bee but weake or feeble, is yet for himselfe as well assured of the thing, as he that in strength apprehendeth the like or another of the same kinde: so may a christian man, though he haue but infirme and weake faith be as well assured, that god in
Christ

Christ will shewe him mercie and forgiue him all his sinnes through his obedience; as he that hath more strength of it, and even in that infirmitie reape and receiue singular comfort, though not in the weaknes it selfe, yet as in regard of the object that that weake instrument, laieth assured hold of, and applicth to it selfe.

They haue an other argument, which they doe not onely frame and fashion, but presse & vrge againe and againe in manner and forme following. Naturall thinges say they are vnchaungeable. But to doubt concerning Gods grace and our reconciliation with him is naturall; specially as we are nowe borne and brought forth into the world: therefore to doubt is vnchaungeable: first for the maior or proposition of this sillogisme, we say that in diuers respectes, it is and may be true, and in diuerse respectes againe it is not true but false. Naturall thinges are vnchangeable so witte so long as they continue so, & be not altered or chaged by his hand that is the Lord of nature, or by soe extraordinary course that he is pleased to permit
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and appoint: for then when he that is Lord
over all will haue an alteration: the creatures
must of necessitie by right of creation, and by
the authoritie of the Creator yeeld therevnto.
And this is it that the Prophet teacheth.
Plal. 104. saying, *All things wait vpon thee,*
that thou maiest giue them foode in due sea-
son: thou givest it them and they gather it,
thou openest thy hand and they are filled with
good things. But if thou hide thy face they are
troubled: if thou take away their breath
they die, and returne to their dust. And we see
it confirmed also by sundry examples, as in
the booke of Iehoshua chapter 12. where he
saith. *Some stay thou in Gilead, and thou*
mooue in the valley of Aialon. And Isaiah 38.
Where for the confirmation of Hezekias
faith in the promise of his recovery to health
it is said *that in the dall of Ahas, the sunne*
returued back ward foure degrees by which
degrees it was gone downe. Besides it is true in
such naturall things as God hath created and
preserued, yea and doth preserve in their e-
states wherein he created them: and not in
those which by some occasion face, haue an
ad-

addition vnto their created nature, of which
sort as we shall heare hereafter, doubting and
distrustfulnes is and not of the former. And
good reaso it should be so, for the additament
vnto nature as it was created, in an alteration
and changing of the first nature, as we may
see euen by this particular if we had no more
that for the sinnes of man, the creatures and
particularly the earth is liable to the curse of
barrennesse, &c. which without that it could
not haue beene, and yet notwithstanding this
additiō, these things by reaso of propagation
are euen in this life rightly named natural. And
this we might inlarge and prooue by many
other particlars, that howe soeuer at their
first producing or bringing forth they see-
med to be against nature and monstrous in-
deede, yet by propagation and continuance
of time, are reckoned amongst naturall things.
So that we may now see howe the maior is
true, and howe it is vntue. For the minor it
is true, since bringing that many other feare-
full things into the world, and the same tho-
rough the taint of originall vnrighteousnesse
beeing spread ouer all flesh: howbeit that
will

will not followe therevpon, nor out of the
maior that is concluded that therefore doub-
ting cannot be altered. For though as in re-
spect of nature viciated, and man him self taint-
ed therewith, there can be no alteration or
change made, but rather still an increase of
corruption, by reason of that strength and
power of original sin, and the reliques of it in
vs, yet as in regard of God, who onely wor-
keth wonderfull thinges both in heauen and
earth according to his good pleasure and to
whome alone it belongeth, as to search the
hearts and reins, so to make of flintie, fleshie
hearts: it is not so, but as he can, and that with
ease also, change the naturall course of all his
creatures generally, so can he as he will and
by such powerfull instruments as he hath ap-
pointed thereto, alter and change the viciate
and corrupt heart of man, purging it so by
faith that it shall be free from the power of
iniquitie, and sanctified also vnto many good
workes. And so by all this we see the weak-
nesse and infirmitie of this argument, which
they themselues feeling & fearing also, presse
it yet a little further thus. Even those naturall
things

things which are added to nature created are immurable or vncchangeable. But doubting euen after this sort is naturall therefore after this manner or sort this doubting also is vncchangeable. But that we knowe Gods iudgements to be such that the wicked shall proceede from euill to worse, that so heaping vp their owne sinnes: they might heape vp against them more iust and swift condemnation we should wonder at this, that men turne the truth of God into a lie, to their own and other mens hurt also. For first the maior or proposition is not true in one sense, as hath beene shewed before, for though it be true, that in this deprivation & corruption of our nature, naturall things indeed by the strength and power of nature are vncchangeable: the reason is because nature so deformed, cannot set a foot forward to reformation or alteration of it selfe, but rather will proceed in the power of the corruption of it, and specially also when it is edged forward wth Satans malice, from euill to worse yet that I indreth not, but by the doctrine of the Gospel, which is the power of god to saluation to euery one that

that beleeueth, and by many other meanes and helpes, as particularly the gracious working of his blessed spirit: this worke of changing and altering our nature, not onely may but as we see by former and daily experience is brought to passe: for as nothing could hinder him, but further him rather, when he commanded light to shine out of darknesse, so nothing now can stoppe his worke, but shal further it rather, in chaunging that curled and corrupted nature of ours. So that though this be true that by force and power of nature they cannot be remooued or changed, yet that letteth not but that this also may be true, that by Gods word outwardly and by his holy spirit inwardly accompanying & making the same fruitfull they may in them that beleeue by little and little, not onely be altered and changed, but at the last be vterly chaged which is more. And as for the minor or assumption we say that in this sense and after this sort, namely that not as nature was first created of God, for so it could not chuse but be as he is exceedinly good, but as after the fall of our first parents it was deriued and coue-
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ed ouer vnto vs, that so to doubt of the grace and fauour of God for the forgiveness of finnes, for the sauing of our soules &c. is very naturall indeede, that is to say, that in and through this deprauation and corruption of that excellent nature, which by creation was infused into our first parents, and in them to all their posteritie, had they continued therein because we are all in their loines to haue bene partakers of their excellent graces by creation as well as we are of their sinne by transgression men do doubt of God, his goodnesse, &c. And though as in regard of men naturall, or facultie or power that they haue in them as of the, we acknowledge it impossible to alter or change this doubting and distrustfulnesse, yet by God to whome all things are possible, and by his singular helpe, aide, and grace, it is not onely in his owne people much altered in this life, though the worke be wrought a by little and little, and as it were by certen steps and degrees, but in them shall be utterly abolished and taken away, in the life that is to come, God working it here but in measure, and there in absolutenes and perfection

not

not because he is not able here to doe it, for what is he not able to performe to shewe what hindrance we haue in our selues against his gracious workes, partly from our selues and partly from Satans malice, and also that he might instruct vs with holy desires to hunger and thirst after the life to be reuealed, where is indeede the absolute perfection and fulnesse of our felicity. But they say further concerning this point. The Saintes and people of God doe sometimes fall into doubting concerning gods grace and their own saluation, and to that end they alleadge Psal. 33. & Habac. 1. We graunt it neither neede they indeed to prooue it, for the experience that God hath giuen vs of others & of our selues doth plainly shew the same. But what would they infer? that therefore it is good and lawefull. Surely there will no such thing followe. To reason from some facts or affections of the godly is not right, for so in Noah we might drinke, from Dauids adultery, we might approoue of other mens filthines, from Peters fall, we might iustifie other mens seare, &c. The reason whereof is plaine and euident. Our
regenera-

regeneration as other spirituall graces that God vouchsafeth vs in this life as knowledge, faith, obedience &c. is but in part. And by reason of the remainders of sinne the flesh also lusting yea rising vp against the spirite, it falleth out that many times we doe not onely leaue vndone the good we should performe, but accomplish also the euill that god hath forbidden vs to do. And that not only in the affections and thoughts of our hearts, to which we must refer doubting and distrustfulness, but euen in the words of our mouths and works of our hands also: and therefore not safe to follow the example of Gods Saints either in inward or outward thinges, further then as they themselves are sanctified and walke in the obedience of the word, and tread in the holy steppes of God. And this the Apostle meaneth when he saith. Ephes. 5. *Be yee followers of God as deare children, and walke in loue euen as Christ hath loved vs:* and in another place. *Be yee followers of me euen as I am of Christ.* first to the Corinthians eleuen. By which we see that though the faithfull fall into doubting, yet they do it not as in respect of

the graces of God, which they haue receiued, but as in regard of the remainders of flesh & corruption in them vnreformed. And yet so as they do oppose and set themselues what they can and higge and wrestle with their doubting by setting against the same, holie and heauenlie thoughts, of gods free grace & gracious promises, as also the strength and power of the holie spirit of God, prouoking them as they are regenerate to manie good works and particularly to praier, by meanes whereof that which is faint and weake in and of themselues may bee strengthened, as wee may see in the father of the possessed child. *Mark. 9. Lord I beleene, help myne unbeliefe.* and by the Apostles beseeching God to increase their faith: this assurance of their harts concerning fauour from God and saluation, beeing a fruite of their faith and a worke of Gods spirite in them, without which indeede they can neuer attaine therevnto, and that doubting that they finde and feele, flowing from the remainders of their corruption, as yet vnregenerated. But as men that are in a labyrinth, and cannot tell which way to get out
do

do more and more inwrappe themselves, so
fareth it with these persons, opposing them-
selves against the truth of God, and assaying
to defend the errors and corruptions of their
owne hearts. For as though that which they
haue said already had not beene mirie and fil-
thie inough, they yet vrge more claye and
dongue drawne out of the beastlie puddle of
their owne hearts. Thus therefore they yet
presse and vrge this point. Naturall things,
that is such things, as we haue naturally in our
minds are not sinne: but doubting is naturall:
therefore it is not sinne? we answer to the
proposition or maior by distinguishing. Na-
turall things are of two sortes, that is either
such, as we had first from God by creation, &
remaine some of them in vs as yet vntainted,
are not sinne, as for example, our feare, our
loue &c. simply and in themselves considered,
as it is not sinne in it selfe to haue that passion
of feare, or that affectiō of feare, as to our chil-
dren &c. so that they be freed from extremi-
ties, and such things in the considerations be-
fore expressed, are not to be accounted simply
sinne or euill. But there are some things nowe

counted naturall, which haue both come vpon & preuailed vpon, the puritie of our nature, as it was in creation, as for example ignorance in steed of our knowledge, doubting or distrustfulness in steed of our hope &c. and these cannot choose but be euill: for euen as our creation, and all the things we had therein comming from God, made vs to be denominated good, because nothing could come from him but that which was good. So these proceeding from a contrary fountaine, that is Satan and his malice, cannot choose but be of the same nature, that he is of, that is euil & sinful. And therefore concerning doubting say, that it is naturall indeed, but not as from our first creation, for then it should haue beene good, but came vnto our nature after the fall, and so beeing depraued is euill, specially when it is referred to God as in all this question it is: for though when wee haue to deale with men, specially such, as whome for their waywardnes, inconstancie, & other corruptiōs, that we our selues haue had experiēce of, we haue instance, by reason of their badd dealing, to suspect, feare, & doubt, & doubting there or the,

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can not be said to be sinne or euil: yet as in respect of God, who not onely in his owne nature is alwaies like vnto himself, free from the least shadow or shew of turning that may be, but as in regard of his action and practise towards all his people in all ages, hath manifested himselfe powerful and faithfull; as there is no reason to doubt, so wee cannot doe it, but with dishonour to his maiesty, and so by consequent also with sinne to our owne soules. But let vs proceed.

12. Their 12. argument is this. No man can certainly conclude, that the holy ghost hath kindled or wrought in him faith and other vertues: the reason is, because they may likewise spring from humane reason. Therefore no man can certainly determine, that he is in Gods fauour or that he pleaseth God. The antecedent of this Enthymeme, or imperfect syllogisme as also the confirmation or prooffe of the same adioyned thereto, are as false as possible may be and as directly thwarting the light and trueth of the word as can bee, for out of the word we may reason thus first concerning faith. It is either the gift of God, or

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it is of nature, because betweene there is no meane: but it is not of nature for then all men should haue it (though not happilie all alike, because there is now and then some defect in nature) but that is false as the Apostle sheweth. 2. Thess. 3. saying, *all men haue not faith*: therefore it is naturall, or of nature and then by consequent it must needs be of God; which yet also is warranted vnto vs by plaine texts of Scripture, as Philipp. 1. *Vnto you it is given for Christ, that not onely yee should beleue in him, but also suffer for his sake.* And againe, Rom. 10, where he saith, *how they call on him in whome they haue not beleued: how shall they beleue in him, of whome they haue not heard? & how shall they heare without a preacher &c.* And if faith from whence all good works flow, be the gift of god, then must also good workes themselues come from him also, because if the first be from him, the second likewise. And yet least we should thinke, that this were not Gods owne, and according to his truth, but a humane inuention, the Scripture that attributeth the worke of faith vnto God ascribeth also al other vertues in vs vnto him

him. For that must euer be true the Apostle speaketh Philip.2. *It is God who worketh in vs both the will & the deed according to his good pleasure.* and Ephes.2. *We are his workmanship created in Christ Iesus unto good works, which god hath ordained that we should walke in the.* For otherwise if we respect our selues, in this behalfe. I meane of doing good works as from nature, wee must say as the Psalmist saith, there is none that doeth good no not one, they are become all corrupt and abhominable, or as the Apostle saith else where, *not that we are sufficient of our selues to thinke a good thought* (which is the beginning of a good work) *but all our sufficiency is from god.* Nay which is more, when God hath begunn good thinges in vs, wee doe what wee can through the remainders of our corruption either vterly to deface them, or so by imperfections cleauing vnto them to taint them, that were they not overshadowed, with the absolute righteousness of Christ, we and they both might iustly be reiected from god. And therefore he that knoweth either nature or grace, God or man, his word or the world, cannot

but certainly conclude, that faith and all other vertues are from God, by his spirite, and not from man in his nature, euen as Saint Iames chap. 1. in a generall sentence affirmeth it, *euerie good giuing, and euerie perfect gift, is from aboue, and commeth downe from the father of lights.* And the prooffe or confirmation adioyned to this proposition it selfe, for neuer was it heard in the schoole of god, or among sound christians, that faith and good works, might spring from humane reason. For which purpose notable is that speech of our Saviour Christ vnto Peter, after the worthy confessio that he had made, saying, *thou art that Christ, that sonne of the liuing God*, vnto whome Christ saith againe. *Blessed art thou Simon the sonne of Ionah, for flesh and blood hath not reuealed this vnto thee, but my father which is in heauen.* Matth. 16. To the same ende also tendeth that that the Apostle saith. 1. Corinth. 2. *But the naturall man perceiueth not the things of the spirit of God, for they are foolishnesse vnto him, neither can he know them, because they are spiritually discerned.* And what should Saint Paule meane else when Rom. 8. he

he sayeth, *the wisdom of the flesh is death*: and againe, *the wisdom of the flesh is enmitie against god*, for it is not subiect to the lawe of God, neither indeed can be, but that it is not in the vnderstanding, will, or power of man, to knowe loue or obey the good things of god, till he be inlightned, strengthened and inabled from aboue? And if it were so that these good things doe spring from humane reason, why doe we not refuse or forsake the worde: and resist the working of gods holy spirit, as thinges needlesse and vnnecessarie? or why doe we say the Heathen and Gentiles are voide of faith, and good workes, seeing they haue as much of nature and humane reason as we or any other. And besides the obseruatiō of our own hearts will shewe vs the vanity & falshood both of the propositiō & cōfirmatiō of it: for in our cōuersiō to god or repētace, we sensibly feeble both the one & the other, namely faith: without which we could not convert, it sealing vp in our hearts the forgiuenes of our sinnes for Christs sake: & the holy ghost quickening & stirring vs vp, as to that so to other good workes besides: according to which S. Paul. saith Rom. 5, that

beeing iustified through faith, we haue peace towards God. And Rom. 8. *The spirit that is the holyghost witnesseth vnto our spirits, that we are the children of god.* And therefore Augustine (though indeed I doe not greatly delight in allegation of humane authorities) in a certaine place saith well, *he that beleueth knoweth that he beleueth, to witte, whilst that in the feares & terrours of his heart and conscience, God is pleased to make him feeble consolation and comfort:* for they that acknowledge and consent vnto the truth of Gods word, and by serious thinking vpon, and comfortable feeling of the promises of the Gospel vphold their hearts and hope, they in whatsoeuer estate or distresse they be, yea though they walke in the valley of the shadowe of death, or as we say in the midst of death it selfe, they haue experience of, and sensibly feeble consolation. Whereby we may see, that when a man hath an assured perswasion, or a sound and steadfast faith, there followeth a certaine sense and feeling of comfort and ioy, according to which it is said, 1. Chro. 20. *Put your trust in the Lord your god, and yee*

shall

shall be assured. And these motions, senses or feelings, are not certainly of humane reason, or of flesh and blood as we say, for then they should be in all men alike, or els nature should be an vnequall distributor of her fauours, and they should be propped also vp with some outward experiēce: but that is not so, for they are staied vpon the word & promise of God, & that not only without respect of outward and naturall things, but euen contrary to the reason of nature and flesh: which as we may see in the sufferings of the Saintes and Martyrdome of Gods people, who rīne through fire and water being supported with the power of a mighty perswasion from God, of which the wise mē of this world know nothing or vnderstād: so we may behold it likewise in Abraham the friend of God, and the father of the faithful, who not once and away as we say in the matter of his owne withered body, and his wife Sarahs barren wombe, cōceiued hope of hauing a sonne according to promise, Rom. 4. 19. 8. but also in the offering of Isaac his sonne, he beleeuing that God was able to raise him vp from the dead, from whence

whence after a sort he receiued him as the Apostle noteth in the 11. chap. of his epistle to the Hebrewes. verse 19.

13 There remaineth the thirteenth or last argument, which they vsually make for the maintenance of their corrupt doctrine touching doubting, which though it come in the last place hath as little force, as any of the former, if not lesse. And they frame it after this manner. The doctrine that begetteth or bringeth forth carnall carelesnesse and fleshly security, is not to be commonly propounded and deliuered to the people. The doctrine that teacheth certainty and assurance of saluation and Gods grace concerning the same, and manifold fauours besides, in very many begetteth and bringeth forth carnall security, therefore though it were true in it selfe, yet it is not to deliuered vnto the people. We aunswere first vnto the maior, that look what doctrine in and of it selfe, breedeth or bringeth forth such badde effects, it should at no hand be deliuered, because men through their corruption and Satans malice prone & ready enough to sinne and condemnation, should not by
false

false & erroneous opinions in themselves, or by dangerous consequences from them, be thrust headlongly into eternal iudgement. As for example, the doctrine of mens merites amongst Papists, and the satisfying of sinne & deliuerie of soules, specially out of purgatory by masses, diriges, trentalles, &c. because in their owne nature, they make men presumptuous and carelesse also, whilst by other me, their sinnes may be answered & Gods iudgement satisfied, should not be either publikely or priuately propounded: and the same may we affirme of all other doctrines of the like nature. But if there be any true and holy doctrine, vpon which this blame lighteth or is said through the malice and transgression of men, or by occasion as we say, or through the fault, negligence, or ignorance of them that abuse it, or are offended at it or by it, there is no reason it should be silent or dumme as we may say, then that the sunne should be taken from vs, because it annoyeth sore eyes; yea sometime increaseth the infectiō of the plague, by reason of the badde bodies that be tainted therewith: or that meate and drinke should
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be with held from all, because some eate to surfitting and drinke to drunkenesse. To make this plain by some examples out of the word. What is more sweete then the doctrine of Gods grace? And yet because some turne it into wantonnesse, as in the Apostles time and our daies, shall it not therefore be heard sound in the Churches of God? what is more comfortable then the doctrine of forgiveness of sinnes through Christs obedience? And yet because some then and now adaies also hearing this that where sinne hath abounded, there grace hath abounded much more, did and doe shamelesly and gracelesly utter these wordes: let vs continue in sinne that grace may abound, shall not therefore this be propounded vnto the people. The like may we saie of this point controuerted. It were to much indignity and dishonour offered vnto God to make his truth subiect vnto mens corruption. And it were to much iniury and iniustice to men: specially to the Godly, and amongst them to those, that mourne in Sion, to haue with held from their eies, eares and hearts: the very life of their soules, and the bet

ter halfe as we may say of the gospel, the doctrine I meane of the forgiuenesse of sinnes. For as this is true, that the abusing of true doctrine, doth not abolish the doctrine it selfe, because it is sure and permanent: euen as God the author thereof is, & cannot be bettered or made worse by humane corruption, specially as in regard of it owne nature: so this is certē also, that in al godly wisdom and vnderstanding, rather the abuse of it should be taken away, then the doctrine it selfe withheld: or if that cannot be, yet the same deliuered with such holy cautions: as in respect of the vngodly, that they be charged in the name of the Lord Iesus, but to lay vncleane or violent handes vpon the sacred truth of God not belonging vnto them, and such comfort to the godly, that it should rather speake in a cleare and loud voice, then be mute and dumbe as we say in the Church. And this besides that it is gods owne ordinance, and therefore should preuaile, it is more equall in all vpright iudgement, and therefore also to be embraced. To the minor affirming that the doctrine teaching certenty of saluation &c. maketh men
secure

secure and carelesse, we answered that it is not so, if they consider the doctrine either as it commeth from God, or in it selfe or owne nature, for so it giueth great glory vnto God to whome alone belongeth mercy and forgiveness of sinnes, and ministreth much comfort vnto vs, whilst the assurance of these things (as we see by the truth of the doctrine) dependeth not vpon our selues, but vpon God alone: otherwise if they regard it, in the fault of men abusing the same, as we will not deny, but that some there are that so abuse it, so yet we cannot consent vnto this, that for this their foule fault and sinne, other men that haue better grace should be punished, with the want or lacke of this truth of God, no more then we would approoue of this, that because in some great persons house, one is giuen to drunkenesse, and another to gluttony: therefore they that soberly and temperately vse the plenty of the family should not haue meate or drinke, or that daiely allowance which they were wont to ioy. But indeed it were much more safe and equall either to expell them that doe so sinne in superfluitie

fluitie, least their euill example might infect others, or else, to haue some when they eate and drinke, to put them in minde to put a knife vnto their throats, or to allowe them lesse, that so they might not by abusing of Gods creatures, increase their owne sinne, and haue iudgement vpon the whole house. And the like maye wee affirme of the doctrine of God, which is or at the least should bee the spirituall foode, and drinke of our soules.

And thus hitherto, wee haue not onely largelie but truelie I am sure answered, whatsoeuer they haue obiected, at the least wise, the most materiall and forcible argumentes that they make, either to vpholde their owne vanitie or errour, or to assault the inuiolable, and inuincible trueth of God. Nowe there remaineth an answer to such places, as they cite or quotate out of the ancient Fathers or Doctours of the Church: which labour specially as in regard of the ignorant, who are not well acquainted with their writings, wee might verie well spare were it not that wee would gladly stoppe the

mouthes of their aduersaries, in all that they do or can bring for themselves, whether it be in substance or shew. How be it herein to put downe euery particular place & doctor, that they vse or abuse rather I minde not: for besides that it would bee infinitely tedious, it would bee also vnnessearie or superfluous: for the answering of one or two, all the rest saying nothing at the least-wise for matter, though now and then they varie in the manner, but what others haue said, shall be the answering of them all. And therefore it shall be best herein, to be as short as wee may conveniently, yet as plaine as possible we can, that so the truth of the Lord may breake forth, and be imbraced in her glorie.

1 The first father that they doe alleadge is Augustine, and out of him a place in his 23. tractat. vpon Iohn, wher he saith. *The minde is tossed betweene hope and despaire: It is to be feared least hope hurt or kill thee, that whilest thou hopest much concerning gods mercy, thou shouldest fall into his iudgement. And againe it is to be feared, least desperation should destroy thee, that whilest thou thinkest the great and grieuous*

griuous finnes vvhich thou hast committed,
are not pardoned, thou shouldst not repent and
so incurre his iudgement. VVe may frame di-
uerse aunswers to this place. As for example
when he saith, *it is to be feared least hope hurt
thee &c.* He vseth the name of hope, not in
his good and naturall meaning, as it is both v-
sed and pressed vpon vs in the holie Scriptures
but by abusio, as S. Iames doth the word of
faith in his second chapter, or else according
to that conceit or imagination that these se-
cure men had of that which in themselves
they tooke to be hope. And though this bee
true and may sufficiently aunswer the place,
yet further I say that Augustin in these words
doth not speak simply against christian hope,
for that had beene to haue condemned that,
which the holy ghost hath commended, and
to haue disprooued that which he approo-
ueth in many places of the word, but against
such a conceited hope (if I maye giue it the
name of hope) or idle conceit rather & swim-
ming imagination, as maketh men secure,
carelesse and negligent in the obedience or
keeping of gods commaundements. For first

this is Augustins drift and purpose, namely to admonish men of boldnes or licentiousnes in sinning which ariseth in men, either frō a false hope of easily obtaining pardon or els frō the contrary, that is distrust of saluation, or from imagination that sinne is but some light and trifling thing. And that this is his meaning indeed, it may appeare by some speeches, that goe not much before these that our aduersaries alleadge, as whē he saith: wherefore from either of them, that is to say both hoping and despairing (which are contrarie affections men are in daunger.) By hoping a man is deceiued when he saith God is good, God is mercifull, I will doe whatsoeuer pleaseth me or liketh me, I will giue my lusts the reines, and lay the bridle in their necke. Why so? because God is mercifull gracious &c. These men are in daunger of hope. As they on the other side of desperation, who when they haue fallen into grievous sinnes &c. as it followeth in the father. By which we may see what manner of hope it is that he condemneth not the certaintie, which wee according to the Scriptures teach, is so bee fixed in

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in Christ alone, and his merits, or Gods mercie through him, and which for the certaintie and assurednesse of it, is laid in the word, to bee as it were the anchor of the soule both sure and stedfast: but such a one, as al they that abuse Gods grace vnto wantonnes, and sinne, do wickedly forge & frame vnto themselves. To bee short he shuteeth vp in this place or matter, with the wordes of Christ vnto the adulterous woman: Neither doe I condemne thee. But being made sure for that which is past, be heedy for things to come: neither will I cōdēne thee, for some small good that thou hast omitted: keep that which I haue cōmaūded thee, that so thou maist haue performed that which I haue promised thee. By which wordes appeareth, that he minded not here to establish doubting or distrustfulnesse touching saluation, neither yet to deliuer any thing against the assured hope of our soules (for if he had done so he had spoken against the trneth of God and his word,) but that he laboureth to remooue the one, and indeed to establish & confirme the other, whilest he ascrieth as to humble the hard & stony harted,

so to instruct the tender and afflicted conscience, which he would not or could not have done, if he had meant to have approoved of distrust or doubting: for how can the conscience buffeted and beaten with feare, receiue consolation thereby.

2 Secondly they alleadge another saying, which the same Augustine hath in his second booke of the city of god, chap. 12. Where he saith, speaking euen of good and holie men as it should seeme: *who though they be assured of the reward of their perseuerance, yet are become uncertaine concerning perseuerance in selfe.* For what man is he, that knoweth he shall continue in the action of well doing, and proceeding in righteousness vnto the ende, unlesse by some speciall or particular reuelation, he be thereof certified from him, who in his iust iudgement doeth not instruct all men concerning this matter, and yet for all that faileth or deceiveth none. Here say our aduersaries. Augustine plainly denieth, that the Saints are sure of their perseuerance and continuance euen vnto the ende. But none shall be saved, but he that continueth vnto the ende.

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Augustine therefore denieth, that men are or can be assured concerning their saluation. To all this we aunswer, that Augustine speaketh here, of such an vncertaintie and ignorance, as is opposite not vnto faith, but vnto knowledge, that is to saye, he speaketh not here of the assurednesse of faith, concerning which alone we reason in this place or question: but of the certaintie of knowledge, which is another matter then the certaintie of faith, and differing from it, because onely the elect haue this, and manie besides them haue that other. Signifying that wee are not sure of perseuerance, and therefore not of saluation neither, to wit by the certaintie of our knowledge, and yet not denying our assurance of it by the certaintie of faith. And this we may perceiue euen out of Augustine himselfe, and so make him his own best expositor. For first going about to prooue that which he said, namely that Saints and holy men are not allwaies assured of their perseuerance, he addeth and saith, *who knoweth* (and not who beleeueth) *vntlesse by some speciall reuelation he be assured therof &c.* Sith therefore he meaneth that

men are sometimes found vncertaine concerning their owne perseuerance, because no mā knoweth that he shall perseuare in his proceeding in righteousness, it is euident that he ment this his speech, of that vncertaintie and of that ignorance, which is opposite to knowledge, and not of that which is opposite to faith (and differ as much one of them from another as knowledge and faith doe) that is to say, that he affirmeth of the Saintes, that they know not, that they shall perseuer in the very action and going forward of iustice: and not that they beleue it not or ought not to beleue it, that by Gods grace through Christ they shall be saued and vpheld, both to continue vnto the ende, and so perseuering to depart out of this life, yea he will rather haue men to beleue this, for he addeth. But he will make vs continue euen vnto the ende of our liues in himselfe, to whome we daily say, *lead vs not into temptation*. Secondly when he saith: who knoweth whether he shall continue in the action and proceeding of righteousness, he presently adioyneth, vnlesse he bee by some reuelation certified from him

&c. therefore we may plainly perceiue that he meaneth such a manner of knowledge concerning some special matter or thing to come yea such a knowledge also as is manifested by reuelation, which in our daies is ceased & we hauing now no other way wherby god hath reuealed his will then by his word: which though it speake not so particularly and seuerally vnto euery one as former visions & reuelations did, yet doth it deliuer matter of no lesse certainerie & as much to be beleued then those reuelations did, as may perceiue by that of Lnk. 16. *They haue Moses & the Prophets if they will not beare them neither will they beleue though a man should rise againe from the dead.* Thirdly the same Augustine in his booke of the good of perseuerance, doth fro the second chapter to the seneth, and at large euen according to Cyprians iudgement if I be not deceiued, shewe, that the Saints of God do in euery petition of the Lords praier pray for the gift and grace of perseuerance. How rightly this is gathered or done I mind not now to determine, onely from hence it appeareth, that all the true and right beleeu-
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uing fathers, and particularly Augustine doth teach, that sith such a grace is praied for and praier cannot proceede but from faith: for howe shall they call vpon him in whome they beleue not, and from praier there must be abandoned al doubting, that therefore howesoeuer they did not certainly knowe yet they did assuredly beleue, that they should be vphelde to perseuer euen vnto the ende. Therefore we may safely say that Augustine at no hand would attribute to the Saints any vncertainty of faith touching their perseuerance, or did thinke that they should doubt, of the grace of perseuerance, for which they were to pray, or would haue them as vncertaine or doubtfull persons, to be tossed two and fro like waues of the sea, specially as in respect of God and his promises, and other assured pledges that God hath giuen to scale vp that great mercie in the. Otherwise we knowe that neither he nor any other man, measuring men in their corruptions or if you will in their owne strength, did or doe hold that they could be stable, and steadfast in the Lords waies: and that therefore indeede they had

had good cause to be ielous or suspicious, & that not amisse, or to feare if you will as in respect of their owne weaknesse. And this is that which the same Augustine openly confesseth, in the same booke of the good of perseverance, chap. 8. By all which it is plaine and euident, that when Augustine speaketh of the vncertainty of the perseverance of the Saints, he vnderstandeth it of that vncertainty which ariseth from our selues, as when we consider our weakenesse to good workes, & pronenes to sin, who is he that beginneth not to stagger and doubt: and not of that which springeth from distrust or doubting of the strength, preservation, and vpholding of god: for concerning that he teacheth vs to pray continually. But they yet vrge this further & say, that there is an antithesis or opposition, betweene the reward of perseverance and the gift or grace of perseverance it selfe, and that therefore we must vnderstand, as in the former assurance of faith, so in the latter vncertainty of faith. We answere neither will we deny, but that there is an antithesis or opposition, yea and that it is of certainty and vncer-

vncertainty, but not of the measure of certainty and vncertainty. For still we stand vpon that that he meaneth it of such vncertainty as is opposed against knowledge & not against faith, which point also hath beene prooued a little before, and that out of Augustine, himselfe. And therefore the vncertainty, he speaketh of must be vnderstood diuersly, and specially concerning the reward of perseuerance, which that it dependeth of God onely, & not of any indeauour of ours, is without all question: for that God should render vnto them that perseuere the reward of perseuerance, he requirerh nothing of our indeauour, studie, care, &c. but that as God himselfe hath promised vnto them, so he doth assuredly performe that reward. And yet because to their good perseuerance, their is required also their indeauour and care (which as it is in and of themselves very infirme and doubtfull) they cannot but sometimes stand in feare of the perseuerance and holding out of this their studie and care. So then he that in this question can put a difference betwixt God & man, and betwixt that which is from the one or from

from the other: may I will say more he that can discern in himselfe, betwixt that which is in and of himselfe, and that which is from God (and by that meane also in some measure found in other men) shal be able to determine this doubt, and not otherwise.

3 Thirdly they all adge that which Ierome hath, vpon the ninth chapter of Ecclesiastes saying, *I haue found that the workes of righteous men indeede are in the hand of God, and yet that they cannot now know, whether they be beloued of God or no: and that they are tossed to and fro, whether the things which they indure, they doe indure, for triall or for punishment.* And a little after: *who soeuer they are that suffer aduersitie, it is now vncertaine whether they suffer them through the loue of God as did Iob, or through his hatred as very many sinners doe.* But to this place of Ierome we answer, that he speaketh here not of that iudgement, which is to be giuen or gathered, out of Gods word generally: and more particularly out of the promises thereof, vpon which indeede both for the removing of doubting, and the better assurance of their
owne

owne hearts Gods children doe comfortably
relie and stay themselves, but of that iudge-
ment which is or may be takē, from the pre-
sent distressed estate or afflictions of men, spe-
cially of the Godly, from which because God
afflicteth or striketh them: for diuers and sun-
dry causes best kn owne vnto his wisdom:
as to try their faith, to prooue their patience,
to make his strength to appeare and be made
perfect in their weakenes, &c. there can be
no certaine conclusion made, or iudgement
giuen. And it seemeth to me that he meaneth
no other thing, but that which Ecclesiastes or
the preacher himselfe doth; namely that by
the outward euent and successe of thinges,
we cannot certainly conclude or knowe
touching the loue or hatred of God towards
vs. This is my meaning: that he speaketh not
here of every knowledge or ignorance of
the loue or hatred of God: or of al the means,
whereby these things may be manifested or
discerned, but of that onely and simply, which
is to be felt or drawne from the present euent
or successe of affliction or punishmēt: which
may appeare not onely by the reasons before
alladged

alleadged, because God hath so many endes which he aimeth at in the striking of his people, but euen by Ieromes owne wordes if they be well weighed, or els why doth he so much mention, induring and suffering for triall or punishment: and alleadgeth to that end the loue of God, Iobs example &c. To which we may adde this, that no doubt but Ierome knewe this truth also that though there were in men euen in the best men matter sufficient to mooue God to strike or punish sinne, that yet he did not alwaies do it to that end, but that sometime as it is said of the blinde man in Iohn 9. that neither he nor his parents had sinned, but that it was done that God might be glorified, so he dealeth nowe a daies. If this wil not satisfie, we say we may aunswere further thus, namely that he speaketh not of or against the assurance of faith: but of the trouble, that many times the more simple sort haue in them-selues: by that same equal state as in regard of outward things specially that is betweene the good & the bad. And this may sufficiently enough appeare euen by such wordes as Ierome himselfe

selfe afterward addeth, saying, such things as
 of themselves are neither good nor euill, but
 are called by the wise mē of this world meane
 or indifferent, which fall out alike to the iust
 and vniust, doe much trouble all simple per-
 sons: why they should so fall out. By which
 wordes it appeareth, that Ierome did neither
 attribute to all the beleeuers, that ignorance
 of Gods loue towards them, neither that he
 did attribute it simply vnto them, to whome
 he doth attribute but as in respect: though
 not of the persons yet of the things: nor meat
 that it was in them at all times and seasons, but
 onely in the time of triall and great affliction
 for those indeede that doe truely belecue in
 Christ, and that are not ceased with that grie-
 uous temptation that fell vpon Iob and vpon
 Dauid. Psal. 37. and vpon Ieremie, Iere.
 12. and is described in these places, concerning
 the outward felicitie of the wicked, and the
 miseries of the godly, they both may and are
 wont to reioice in afflictions, as we may per-
 ceiue both by the doctrine of the word,
 Rom. 5. and by the examples of it also Act.
 14. and 16. yea even those before named Da-
 uid,

uid, Iob, and Ieremie : and they that are or
may be troubled as they were; though in and
for the time of their temptation they doe it
not, yet afterwards they beleeue as the rest of
Gods people; and reioyce as the rest of the
Saints, in their faith and hope.

4. Fourthly they bring out of Hierome;
certaine words that he hath vpon the fourth
chap. of Daniels prophecie, saying, *when Da-
niell that foreknew of things to come, doubteth
concerning the iudgement of god saying, it
may be god will pardon thy sinnes, surely they
must commit a verie rash action, that dare
boldly promise pardon to sinners.* Wherevnto
we say first that Ierome, doth not here doubt
whether God will graunt pardon of sinne, to
such sinners as doe truly repent. For he know
it to be the doctrine of the word, and a free
promise of god in the gospell, that repentance
and forgiveness of sinnes should bee preached
in the name of Christ his sonne: but he iustly
disliketh their boldnesse that to vnrepentant
sinners did boldly and freely promise pardon,
not sufficiently considering, whether they
did truly repent yea or no: which fact or do-

Strin of theirs was then & is now, if it should
 be vsed, iustlie to bee disliked, because it is a-
 gainst the doctrine and practise of God in his
 word, which will not haue remission of sins
 to be deliuered or propounded but to the pe-
 nitent and beleeuing sinners. And this is Hiero-
 nims meaning, as appeareth by this, where
 he saith, *they dare boldly promise pardon to sin-
 ners*. Besides what if we should grant, that Ie-
 romes saith as much as they would haue him
 to say, must we because he speaketh vnreaso-
 nably or vnsauourily, and indeede so as doth
 not well agree with the Scriptures, therefore
 embrace it. No, no, we must in all things, but
 specially in the matters of our faith and per-
 suasion, stand vnto the sentence and iudge-
 ment of the holy Scriptures, & not the words
 of Hierom or any other of the fathers what-
 soeuer. And how rightly (if it should bee vn-
 derstood as they would haue it) this is gathe-
 red from Daniels wordes, either in the bare
 letter or in the meaning thereof, may appeare
 by that which hath bene spoken concei-
 ning the true and naturall meaning of the
 place of the Prophet, that we may say no-
 thing

thing of the weakenesse of the words in themselves, and of the collection that is made thereof: for how hangeth this together? or what strength is there in it? Daniell was acquainted with & foreknew things that were to come, therefore he must also bee assured, either of the generall repentance of whole people, or of the sound conuersion of some particular persons. Indeed if we were assured, that he that had receiued one grace, were indew'd withall: or if that could be prooued as true & sound, or that god may not distribute his graces as he will, to some more, to some lesse, to none all, it were somewhat. But these things being as they are. Hieroms collection cannot be very good. But let it be as may be, yet say nothing to deface him, or to puffe up our selues, but to shewe that the aduersaries haue not, nor cannot any manner of way haue such hold of him or from him as they suppose. And the like may we say of al the rest: whose authorities we cease further to answer as well because that which hath beene said to these, will suffice to satisfie the other as also because we would avoid tediousnesse, not onely in

matter vnnecessarie, but euen also in that which is necessary, and so make hast to more materiall points and matter of more weight and importance.

Hitherto wee haue bin busied and I hope not vnprofitably, in answering whatsoeuer our aduersaries haue beene able to alledge, either out of Scripture, or from reason or fathers against the certaintie of faith in the fauour of God, touching our saluation: or for the maintenance and vpholding of that doubtfullnesse and distrust, which they hold in themselves, and would obtrude vnto others. By all which it plainly and evidently appeareth, that that doctrine of theirs concerning doubting, is not contained in the word of God, or the writings of the fathers rightly vnderstood, or is grounded vpon any sound or religious reason, and that therefore indeede, it is not to be accounted a Scripture doctrine, or a doctrine contained in the bookes and writings of holie men indued with sound and vpright iudgement, but is taken rather, as a dreame and fantasie of their owne which together with them

with them will vanish away. they being so farre of their preiudising the truth which they haue seemed to oppugne and impugne, that they haue rather established and confirmed the same, so true here and else where, even in all respects must that be that the Apostle Saint Paule speaketh in the second to the Corinthiās the thirteene, where he saith. *We cannot do any thing against the truth but for the truth.* Now we are in as few words as possible wee can to declare, that this their doctrine of doubting, directly striueth against gods holy word, & the writings of the founder fathers religions reason and whatsoeuer else we can reckon vp: that so when wee see, it hath not onely nothing for it, but all against it, wee may cast it away with hissing and so more soundlie cleane and stick to the truth of God and his word.

1 This doctrine of the papists concerning doubting of Gods grace, our owne saluation &c. is first directlie contrarie to two sorts of testimonies, contained in the holie Scriptures or writtings of God. The first sort is of them, that doe manifestlie and

& plainly instruct vs concerning the assured-
 nelle of faith, and the certaintie confidence
 and boldnes of beleepers, shewing also with-
 all, that by faith and the sound fruites thereof
 we may safelie iudge and determine, concer-
 ning election, specially our owne. The second
 sort is of them in which God himselfe by his
 word and spirite, hath sharply reprooued
 and iustly condemned doubting concerning
 himselfe, his goodnelle, power, word & pro-
 mises therein contained. To put downe all the
 particular places of both kindes in the verie
 words of the text would bee tedious and in-
 deed vnnecessarie, because the trueth of the
 doctrine of the word standeth not in the mul-
 titude and conformitie of places, but vpon
 God, and that sufficient credit in it selfe; that
 God hath giuen to it. Notwithstanding wee
 will touch some, and by quotation onely re-
 ferre the godlie and studious reader, to the
 the rest that we thinke meet for this purpose
 and to his continuall reading of the word, by
 which we may doubtlesse add many more of
 the like nature. In the epistle to the Hebrewes,
 there are two worthy places. The 1. is chap.

4.v.16. where he saith. *Let vs boldly go therefore vnto the throne of grace, that we may receiue mercie and finde grace to help in time of neede.* VVee may perceiue that it is an exhortation inferred vpon the premises, containing in them a reason of this our christian boldnes, namely this that howsoeuer Christs priesthood was farre more excellent and glorious then that of Aaron, because he is the sonne of God placed in heauen &c. Yet that glorie of his should not hinder vs from approaching vnto him, but rather further vs indeed, not onely because he hath the fulnes of all power in his hand, as v.14. but also because he is our eldest brother, and is not onely sensibly touched with the feeling of our infirmities and miseries but accounteth them all euen as his owne, and therefore wee may come with confidence and boldnes vnto him. The 2. place is chap.10.ver.22. where he saith: *Let vs draw neere with a true heart, in assurance of faith our hearts being pure from an euill conscience.* It is an exhortation as the former, & drawne indeed fro the maiestie & dignitie of Christs priesthood, set out and described verſed in

which the Apostle sheweth not onely how that all sufficient sacrifice; which Christ hath offered once for al vpon the altar of the crosse, may be applyed vnto vs, to wit, by a liuely & stedfast faith, which he calleth here *assurance of faith*, but also how we may be perswaded we haue that faith, namely through the sanctification of the spirit, which he meaneth by ha-ving our hearts purged from an euill conscience &c. all which causeth vs also assuredly to hope and trust in god, and to be assured of his grace, because wee see we haue not receiued his grace in vaine. To which wee may adde a place out of the first epistle of Peter, chap. i. ver. 13. *wherefore gird up the loynes of your sobriety, bee sober and trust perfectly on that grace that is brought vnto you, in the reuelation of Iesus Christ.* In which words we may notably see, a transition from one vertue to another, that is from faith, which he had spoken of before, to hope which he now dealeth with, they being indeede inseparable companions &c. such as go arme in arme as we may saye. But also he doeth very bricfly declare, what manner of hope that is, that we should haue

haue, namely that it should be sound, sincere, continuall, and to our vttermost, perfect: yea he teacheth vs, whereon that hope staith it selfe, or what it respecteth: grace, saith he: either the grace of the fauour of God in Christ or els free saluation reuealed vnto vs in the Gospell, which also is called grace, because it proceedeth from the free fauour and grace of God which is wrought vnto vs in this life, through Christ manifested in his word, and shall be fully accomplished, when he that is our head shall appear, for to either of these, or both of these may these words of the reuelation of Christ be referred, though I thinke principally to the latter meaning. But the place is alledged to shewe that we should perfectly hope: and is strong indeede against popish doubting. He that lusteth to see more places let him looke vpon Rom. 4. v. 16. 17. 18. 19. 20. 21. also Rom. 5. v. 2. & chap. 8. v. 38. Ephes. 3. v. 21. 2. Tim. 1. v. 12. Heb. 11. throughout. Ith. 3. v. 14. & 1. Ioh. 5. v. 13. with sundry such like not only in the new Testament, but the old also, where we shal see the doctrine it selfe propounded & confirmed by many memorable
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and worthy examples. The other sort of Testimonies standing vpon reproofe for weaknes of faith or want of faith, & doubting come nowe to be alleadged and considered of, whereof we haue store. In the first chapter of the Epistle of Saint Iames, he saith, *let him aske in faith and wauer not, for he that waueth is like a wave of the sea, tossed of the wind and carried away, neither let him thinke that he shall receiue any thing of the lord:* by which we may perceiue that he condemneth as particularly prayers proceeding from, or conceiued with a doubting minde: whether is a certaine promise of God going before: so all other manner of doubting, whether is the like proppes of faith: namely promises from God, whereabout soeuer it be, as Gods fauour, our owne saluation &c. and good reason it should be so, for of like thinges there is the like consideration. And in the twelfth of Luke, when he will perswad men to depend vpon Gods prouidence, for meate, drinke, cloath &c. and all other fauours and blessings whatsoeuer, he thinketh it not enough to say, *aske not what ye shall eat or what ye shall*

shall drinke, but he addeth more *neither hang ye in suspense*: the word by which he expresseth this matter is very significant, for it is as much as if he should say, be not of a suspended or doubtfull heart. For it is metaphoricall, & taken or borrowed from things that hang in the aire, which are so vncertaine that no man knoweth whether they will fall or hang there still. Even so they that are carefull for this wordly life and hang vpon the atme of mā haue alwaies wauering & doubtfull mindes, swaying some times this way & sometimes that way, neither they themselves nor other men knowing what will become of them; or which way they will fall. In the 14. of Matthew though Peter had done well and in strength of faith had walked a while vpon the water, and Christ had stretched forth his hand and caught him, & saued him from sinking, yet he saith vnto him, *O thou of little faith wherefore didest thou doubt?* which if doubting had not beene euill he would not haue done: or had it beene a vertue he could not haue done, for so he should either haue iustified that which is corrupt, or

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condemned that which is good, and Christ was as free from all other sinne, so particularly from that. He that will see more of him read Math. 6. 30. Rom. 14. 23. Hebr. 12. verse 12. 13. and specially of Rom. 14. where he saith, *what soeuer is not of faith* (that is to say a grounded perswasion out of the word; but is done the conscience doubting of it, or repugning against it) *is sinne*. And good reason there is it should be so: for faith and trust in God, his word and promises is contrary to doubting and distrustfulnesse: and if faith be a vertue, then doubting is a vice; and therefore faith and trust beeing once established, doubting which is contrary or opposite vnto it is remoued. But though this truth be as cleare as the Sunne, yet our aduersaries put some exception against it, as first thus, the faithfull or Godly haue alwaies doubting in them, or cleauing vnto them. What and if we graunt that they haue the seed of this sinne as of others dwelling within them, is it therefore good: or must it be fostered and looded. So a man might say they haue the reliques and remainders of other transgressions in them, therefore

therefore they are good, or they must not be
stricken against. This were indeed to let men
live as they list, and when they have done
suddenly to goe downe into the graue. For
the obiection it selfe it selfe it is not true, that
the faithfull haue alwaies doubting in them,
as we may perceiue by the hope of their
hearts, their prayers to God, and other duties
of obedience to God and sanctificatiō which
they could not forme at any time if they had
at all times doubting in them. That the faith-
full doe sometimes doubt, I doubt not. How-
beit if they could tell from whence it came,
the question would be cleared. It springeth
from the corruption of nature, and from a
heart that without respect of Gods mercy &
promises is ceased with the sense of sinne, and
apprehension of Gods iudgement against
them for the same, which though it may be
many times in the wicked but without fruit
yet is it more rife euen in the godly, who are
this way more liuely and powerfully affect-
ed. This doubting is not faith, neither indeed
doth it flow from faith, neither is it of the na-
ture or nature of faith, but cometh from

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our weakenesse as before hath beene said, & fighteth against faith, though it be true in that combat and conflict faith doth overcome and get the victorie at the last: as we may perceiue Mark. 9. where it is said by the father of the possessed child, *believe Lord help my unbeliefe*. For in this question we speake not of such an imagination or conceit of faith as during the infirmie or weakenesse of our flesh, hath by reason of the remainders of mans corruptiō, no doubting at all adioyned with it in the person that hath receiued that precious gift of faith: but we mean it of such a faith as steadfastly though weakely laieth hold assuredly of the object of it. For we knowe and confesse that faith as it is Gods worke, is exquisite and absolute: and yet as it is in vs, to be imperfect, and to haue as we may say his degrees and increasings. And yet we feeble and perceiue that this faith though neuer so imperfect, when it laieth hold, of the true and onely object of it, namely Christ our mediator and his merites: is true and sound, and from the object, which our faith though it be weak laieth hold of, we haue much firme

firme and assured comfort. And if this were not true, we could not comfort our selues, neither in our knowledge, patience, prayer, or any other good worke beside, because we knowe in part, we prophesie in part &c. Secondly some except further & say, that Paul and the Apostles in the places aboue mentioned speake of that certainty of their own saluation, which they had by speciall reuelation and not that they asfirme, that all the faithfull haue the like assurance. But the answer is easy. The Apostles doe or did not speake only of themselves, but of all the faithfull and not of their owne faith and saluation only, but of the common faith and saluation of all beleeuers. Which as it may appeare by this, because faith and saluation are common graces, so by this because they vse the wordes of the plurall number, and such as doe indifferently comprehend all the faithfull, yea by the manner of speeches also which they vse concerning the matter it selfe, namely speaking indefinitely of faith. And in all of them they make this the foundation of our assurance and certainty, that Christ is our Mediatour, that he died

died for vs &c. Besides Rom. 4. he speaketh concerning Abrahams faith, and sheweth that *it was written before for our sakes, and equally belonged vnto all the faithfull.* So that we may see, they speake of no proper matter concerning themselves: nor in these places alledged and quoted, if any speciall reuelation concerning their owne saluation, but of a grace common to all the elect of God: & therefore this exception is but a meere cauill.

2. Secondly this their doctrine of doubting, standeth vp against the word and commandment of God, calling vpon vs yea inioyning vs for the glory of Gods name and our owne good to repent and belecue the gospel. As Marke 11. verse 15. *Repent and beleue the Gospel* as also against those sweete exhortations that are giuen vs in the same worde: to prouoke to confidence and religious boldnes as that of Hebrewes 4. 16. *Let vs therefore goe boldly vnto the throne of grace that we may receiue mercy, and finde grace to helpe in time of neede:* and that of Hebr. 10. 22. *Let vs draw neere, with a true heart in assurance of faith &c.* And sundry such like as these

as these. For first looke whatsoeuer god enioyneth or commandeth, it is neither doubtfully to be imbraced, as in regard of our perswasion because that will breed neglect at the least if not contempt of him and his authoritie that commaundeth, yea indeed also of the thing it selfe commaunded: nor to be sluggishlie or slouthfully performed, as in regard of our practise, because as god in euerie thing loueth chearefulnesse, so likewise in the obedience of his law: much lesse may it be deferred and put of, both because time is not our owne, & we haue no charter or warrant of our liues, no not for one minute of an houre. Besides who knoweth not that these thinges are opposite one of them to another, namely for God to commaund vs, and for vs either to doubt of himselfe or the thing or things that he prescribeth. For if he be God, he must be beleued, as well in the things he enioyneth for his worship and our obedience, as in the promises he propoundeth, for the expresseing of the manifold riches of his grace, & offering strong consolation to our distressed consciences, otherwise if wee doubt him or distrust

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him therein, we robbe him of his glorie. Againe wee may reason for the better confirmation of this point, from the true meaning of these words, *beleue the gospell*. To *beleue the gospell*, I take to be nothing else, but to be rightly perswaded of and particularly to apply vnto our owne hearts, those promises which are made vnto vs in the Gospell, specially those that concerne the forgiveness of sinnes here in this life, and our euertlasting saluation in the life to come. But this is not to doubt, but certainelie to be assured and perswaded rather that the whole gospell is true, and particularly this part of it, that Christ indeed is the Sauour of all them that beleue in him, for faith and repentance must be preached in his name: and there is no other name giuen vnder heauen wherein men must be saved but his: and therefore they that hold or teach otherwise, doe not onely not knowe what it is to beleue, but euacuat and destroy faith, the gospell Christ Iesus and al. Sith therefore they that do truly beleue, do not doubt concerning that which they doe beleue, (I meane for the time, manner and measure of their

their faith: for I am not ignorant of this that that which is strong at one time, as in regard of gods grace and spirite supporting vs, may be infirme and weake at another, as in regard of the remainders of our sinnes, and the dullnesse and slownesse of our hearts to beleue) it will well, yea and must of necessitie follow that all they that doe truely beleue the Gospel of Christ, ought not at any hand to doubt or distrust concerning gods goodnesse, the infinite merite of Christs obedience, the forgiveness of their sinnes, or the saving of their soules: the reason is because doubting here & that faith that God hath wrought in them, cannot stand together. And as for the exhortation vsed in the word we may say as much, namely that God meaneth thereby to stirre vs vp stedfastly and without wauering to relye vpon him: or else he would neuer have so earnestly called vpon vs therefore or prouoked vs thereto, vnlesse he had meant as much indeed as he vrgeth or stirreth vs vp in words. It is for men that are corrupted to dallie and to dissemble so, and to make shew in words of more then they meane indeed, a fault com-

mon as heretofore so nowe adaies in all states and degrees, yea euen in them that for their places and callings approach most neere vnto God, but no such thing hath beene or euer shall be found in the holy one of Israell: for as he is not man but God, and therefore iudgeth not according vnto man, or hath respect of person, so he cannot lie or dissemble, but being altogether good and holy himselfe, and deliuering as we may, the testimonies and tokens of his loue towards vs, meaneth as he speaketh so shall all flesh finde it: whether it be in the faithfull promises concerning peace and life, or the execution of his iudgements in this world or that which is to come.

Thirdly this doctrine of doubting fighteth against certēty & assurāce of al such promises as god hath graciously giuē vs specially those that he hath made vnto vs for the forgiuenes of our sins, & our eternall saluation through Christ. Of which sort is that of Isay 1. 17. *Though your sinnes were as crimsin they shall be made white as snowe, though they were red as scarlet, they shalbe as wooll: and that of Ioh: 3.16. So God loued the world that he hath gi-*

uen his onely begotten sonne, that who soeuer beleeueth in him should not perish but haue eternal life. 1. Cor. 130. Christ is made of God vnto vs, vniuersall, righteousnesse, sanctification, and redemption, and sundry others. Nowe the promiles of God and mans doubting, concerning the truth and certainty thereof: VVhether we respect the things promised, or Gods good will and power that hath promised, they are not onely opposite or contrary one of them to another: but indeede overthrowe or destroy one another. For euery promise, yea though it be but a promise of the lawe, requireth faith in it or to it, much more a promise of the Gospell, calleth for faith, whether the promise be made concerning the forgiveness of our sinnes, or the sauing of our soules, or concerning any other grace whatsoever, and approoueth not of doubting at any hand: the reason whereof is plaine, because Gods promise manifested vnto vs in his word, and the faith that he hath wrought in our hearts by his word and spirit, and not our naturall doubting & distrust, they are relatiues that is to say, such things as

one presupposeth another, namely that a promise, implieth faith, or els the promise is of no force as in regard of men, and faith impli- a promise, as the proper and peculier object of it, or els it cannot be counted faith. And such the promise indeed cannot otherwise be either seene, but by the eye of faith, or apprehended and laid hold of, but by the hand of faith, which point the Apostle sheweth, Ro. 4. when he saith *therefore it is by faith, that it might come by grace & the promise might be sure to all the seede &c.* it must needs followe: that faith as Gods worke in his children, and Gods promises as from himselfe & not doubting or distrust are relatives as we call them. And good reason both for the affirmation and negation for such as the promises are, such must the instrument be apprehending the same: but the promises are spiritual and from God, and so is faith in vs: and not doubting for that is from the corruption of our owne nature which hath no acquaintance with God or goodnesse, till it be altered and changed from above. And therefore we may safely conclud and say, establish gods
 promise

promise, or faith is established: and put doubting on, Gods promise is euacuated: for therefore is it of faith, as was said before out of Rom. 4. *that the promise might be sure:* then if it be not of faith but of doubting, the promise is not firme or sure, to wit, to vs, though as in regard of it selfe, and God the giuer of it, it is alwaies certaine. And this is that also which I thinke Saint Iohn meaneeth when he saith, *he that beleeneth not God as he hath reuealed himselfe in his worde, and specially in his promises: hath made him a lier: because he beleeneth not the record, that God witnessed of that his sonne.* But against this our popish aduersaries put many exceptions: as first they say, that men must doubt not as in respect of Gods promises, but as in regard of their own indignity or vnworthinesse, because we are worthy to obtaine or haue that which God hath promised. For it may so fall out, that because a man hath failed in the conditions annexed to Gods promises, he may rightly doubt whether he shall haue that which god hath promised: that is to say men should not doubt whether God will faile in accomplishing

ing of his graces and promises made vnto vs, but lest we performe not the conditions adioyned thereto, because god hath not promised eternall life, nor any thing else but vnder condition: or else they meane that doubting is not to be referred to gods promises but to our defects and the impediments of our infirmities, least happily we want the accomplishment of the conditions ioyned with Gods promises. This is their exception, but we answer that both their affirmation, in their exception, and their explanation of it also, (for of these two parts doeth it consist) are starke nought, for whatsoener they say, or howsoeuer they interpret their owne speeches, yet if they enioyne and teach men to doubt whether God for Christs sake, will be mercifull to such as beleene in him, they appointe or instruct them to doubt of the grace of God, because Gods grace, Christs merits, mans faith, being gods worke in vs, are not nor cannot be disioyned, which they are if men doubt or do teach others to doubt of all or of any of them, specially if that doctrine of doubting be receiued. But wee will more particularly
looke

looke into the wordes and matter of this exception. They tell vs that we should not doubt as in respect of Gods promises: & who would doubt of that or thinke or say so, vnlesse he were some notable Atheist or blasphemmer, who for his thoughts but wordes especially should rather haue his tongue pulled out of his head, and be iustly executed by death, then be suffered to liue amongst men. But that we should doubt of our owne vnworthinesse, because we are vnworthy to obtaine or to haue accomplished Gods promises vnto vs, that we are indeed vterly, and altogether vnworthy of all or any good thing from god no godly man I thinke will deny: nay and if it will pleasure our aduersaries, we will graunt them more then that, namely that we are worthy of all punishment both temporall and eternall, in body and soule. Howebeit this will not followe, that because we are vnworthy of the graces, god should not bestowe his mercies and graces where as pleaseth him, or this that therefore we should not doubt or distrust God and his mercies. For this is no vse of our owne vnworthinesse

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thinesse either in the sight or sense of it, to make vs to call into question or to controvert the truth of gods promises may rather if there be any vse of it that way, ouer and besides the vntained humiliation of vs at the feet of god, it serueth rather to instruct and teach vs that which the Apostle doth deliuer in his epistle to the Romanes, that *where sine hath abounded there grace hath abounded much more.* Yea we say further concerning this point of our vnworthinesse, that we should not therefore doubt of gods fauour or the forgiunesse of sinnes: the reason is because the truth and certainty of gods promise dependeth not vpon our owne worthinesse or vnworthinesse for that were to subiect vnto man, but on the power, fidelity, and free fauour of god towards vs: neither is it confirmed vnto vs because we are worthy of it, or made voide and of no effect because we are vnworthy, for that shall neuer be found true both in mercy and iudgement that the Apostle saith, If we belecue not: yet abideth he faithfull, he cannot deny himselfe: but therefore was the promise both giuen and published, & therefore

therefore is Christ also become our Mediatour, because we are vnworthy, and that the father for his sake, might become mercifull & gracious vnto vs, according to which it is said, Rom. 8. *Now then there is no condemnation to them that are in Christ Iesus &c.* Whereas had not our vnworthinesse bene neither had gods grace so plainly and plentifully appeared, neither indeede could Christ haue become our intercessor or Mediatour. And therefore our vnworthinesse should bee soe farre off to worke in vs any doubting of gods goodnesse, Christs merits, howsoeuer as in regard of our selues it may iustly humble vs and hold vs from presumption, opinion of desert &c. that it should rather make vs make speed thereto, & to labour the steadfast apprehension thereof: and indeed we are to set against the greatnesse of our vnworthinesse, the infinite bounty of god in his promises: which god would haue vs, as we may perceiue by his commanding of vs to beleeue, to giue free and full consent vnto. As for the conditions they speake of we tell the, that are adioyned to the promises, not as to make

make the promises more strong in themselves
or as in respect of God, for so they are alwaies
sure and certain, but the better to seale vp the
faithfull performance of them in our hearts,
while wee are inabled by God in some mea-
sure to accomplish & performe the same, we
assuring our owne hearts that sith we cannot
perfectly fulfill the our selues, & yet being ful-
filled by another for vs, we shal in his absolute
accomplishment therof & righteousness, haue
a pientifull supply for all our defects whatsoe-
uer, we knowing further, that if many a com-
passionate man in the world, doe not take all
advantages of breach of couenants, or condi-
tions, that another hath made with him; God
who is compassion it selte, will not deale so
with his seruantes, whome he hath singled
out vnto himselfe, and separated to eternall
life, notwithstanding their weakenesse and
wants. And conditions in this case God pro-
poundeth none vnto vs by the Gospell, but
to repent and beleue the gospel, both which
are wrought in vs in some measure, by his
owne hand and grace, and therefore we com-
fort our selues, that being his owne work, he
will

will not reject it, but accept it rather, notwithstanding our weaknesse and wants by reason of the remainders of our corruption adioyned thereto. As for the explanation or exposition following, it hath received a full answer before, and therefore we let it passe, and come to a second exception, that they make against this truth thus. We are not sure say they, whether we performe these conditions, that is whether we sufficiently repent vs of our sinnes, or doe sufficiently beleue the promises of God, and therefore that wee are not assured concerning Gods promises. But this we answer is the same poyson, that hath beene propounded in some of their arguments before put downe and answered, whether we might remit the reader. How be it in a word or two, we will saye somewhat. And first we giue them to vnderstand, that their consequent were good & and forcible if they had prooued or could prooue, that the truth & cert. inetic of gods holy and beauenly promises did depend vpon the sufficiency of our faith & repentance, but that being not prooued is of no importance.

Nay

Nay we say further that it cannot be prooued because God in his word, hath not prescribed a limited and determined measure of faith and repentance: which whosoever hath not attained vnto, he cannot be certified or assured of gods grace and his owne saluation, but therein onely requireth at our hands faith and repentance, both which graces as all other fruits of the spirite, are in some more, and in some lesse according to the measure thereof giuen vnto men from God. And this may appeare because Christ simply and plainely saith: *He that beleeueth in me hath everlasting life*, not expressing how much or how little faith is requisite to that worke, so it be sound and true. And we are taught in the Scriptures to pray for augmentation and increase of faith, and to vse all good meanes, whereby we may bee builded vp therein, and so proceed from faith to faith &c. So may we, yea so ought wee to pray for increase of repentance & other fruits & graces of the spirit, and yet when we have attained through Gods goodnesse towards vs, a good measure, yet wee shall haue our lacks. And what can be more plaine, then that

Christ

Christ saith to the woman Luke 7. *thy faith hath saved thee*, although wee doubt not the place and circumstances of it considered to as firme, that she had not sufficient either faith or repentance. And therefore we may safely conclude, that though we beleeue weakelie yet so it be truly and rightly al our sinnes are forgiven vs for Iesus Christ sake, & we made partakers of all the fruites and merits of his death, and passion. Besids what an absurditie will follow this conceit of sufficiencie of faith and repentance, for sith no man living, can either sufficiently bee sorrowfull for his sinnes, or make any answer or satisfaction vnto god for them, or surely determine concerning the sufficiencie of his faith and repentance, because God hath reuealed no such thing in his word, and to fetch it from his owne head or heart, will not be fit, for that is deepe and deceitfull about all things, it will follow: that no man should hope for saluation, but rather despaire of it: which besides that it is absurde, is both ungodly and vncomfortable also. But if they will yet further obiekt and say, that no man knoweth whether he doth truly repent
and

and belecue, or els whether he ascribe vnto himselfe the things he hath not. We answer that it is an vntrue assertion to say, that no man can tell whether he doe truly repent; beleue, &c. For though the scripture haue not taught vs, to knowe whether our faith is sufficient, or our repentance weighty enough, yet hath it giuen vs certaine infallible notes, by which we may discern and iudge of the sinceritie and truth both of our faith and repentance. For as all the fruites of our faith generally, are sure scales and pledges of the truth that is in vs, and more particularly our holy prayers to God, according to that which is said, *Rom. 10. How shall they call vpon him in whome they beleue not:* so in the fruits and effects following our repentance scales vp also the sinceritie and soundnesse thereof, in our seuerall soules. Nowe what these are we may see largely recited. *2. Cor. 7. as great care clearing of our selues, indignation feare, desire, zeale, reuenge, &c.* And why should we not or may we not say, that if in the little light of nature, that remaineth in vs vnstained, we may be able to discern of
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some sinnes, we may by the light of the word and spirit, beginning and aduancing our regeneration, be able in some measure, to iudge of our owne faith. repentance &c. That a beleeuing man may know that he doth beleene, the Apostle me thinketh doth plainly shewe it in his own example, when he saith. 2. Tim. 1. 2. *I know whom I haue beleued.* And when Philip Act. 8. said vnto the Eunuch, *if thou dost beleene with all thy heart &c.* and he answered: *I beleene that that Iesus Christ, is that sonne of God:* did not the Eunuch both know and feele faith. The Apostle telleth vs. Rom. 10. *that with the heart wee beleene to iustification, and with the mouth make confession to salvation.* And 2. Cor. 13. why doth the Apostle commaund or exhort, *so trye our selues whether we be in the faith.* Surely he would not haue enioyned or prouoked men to this duetic, vnlesse they might through the power and grace of the holie ghost, in some measure and manner certainly know it. And 1. Cor. 2. he saith: *we haue receiued not the spirite of the world, but the spirite of God.* For which purpose also see. Ephes. 1. 17. 18. and E.

phes. 3. 16. &c. and 1. Ioh. 4. 15. &c sundry other,
from all which we may conclude, that true
faith knoweth it selfe, and doubteth not of e-
uerlasting saluation, which it apprehendeth
or laieth hold of. Although we denie not ne-
ther, but that the flesh many times intermin-
gleth that which is in and of it selfe, that is to
say doubting, concerning the word and pro-
mises of God. Yea our faith in Christ, though
it be neuer so smale, yet if it be true, both hol-
deth fast this certaintie concerning Gods
grace, and our owne eternall saluation, and al-
so knoweth and feeleth that according to the
measure of mercie from God, it holdeth the
same fast. And yet we are not ignorant of this
neither, that manie times it is very infirme &
weak, then especially when manie sore doub-
tings, do trosse and turmoile, yea make wearie
our faint minds; which doubtings indeed are
not from faith, neither of the nature of faith,
but flow from the flesh, of our old Adam in
vs, which point if we know well, we shall be
made able, the better and more easily to cleare
and voide this point. But yet they persist and
say, that Epicures and prophane men, euen in
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the midst of their iniquities may suppose that they haue such a perswasion of certainerie & assurance. But we tell them first, that our question of true faith, and of them that do indeed belecue, and not of epicures and prophane persons, or of a dead faith, which many hypocrites yea diuels may haue, as S. Iames plainly sheweth: and that therefore they do euill and misse the mark, when they compare not onely diuerse, but contrarie both men and matters together. Secondly that we are hartilye sorie for their blindnesse and ignorance, that cannot as yet make a difference, betweene the imaginations and conceits of the wicked, which commonly breed and bring forth in them senselesse and carelesnesse, and the perswasions of the godly, which as they worke comfort for the sinnes already past: so do they breed care of conuersation for that which is to come. Thirdly we say, that howsoeuer the world may fantasie and imagine some such matter, yet they cannot feele it, or be indeede thoroughly perswaded of it, not onely because God saith by the Prophet, *There is no peace to the wicked, who are like the raging sea that*

can not rest: whose waters cast up mire and dirt, but also because wanting faith, without which also it is impossible to please god, they must lack this effect of it, even the quiet fruit of righteousness, and a good conscience before God and men. But let vs proceed to some further exceptions they make against this truth. Some of them say, that is not presently performed which is promised, therefore from this that God hath promised vs saluation, it will not follow, that wee presently laye hold thereon: and therefore we cannot from the promise that is made vnto vs concerning our saluation, conclude that we ought to bee sure concerning it, as if it were already accomplished and performed. There are many things to be said to this exception or obiection. We denie not this, that God doth not alwaies presently performe the things he hath promised, but that this should be inferred, that therefore we should doubt of the accomplishment of them, in that time that god hath set with him selfe from before all times, is neither fauourie in it selfe, nor will follow from the antecedēt. I will put one ca'se that shall make it as plaine

as possibly can be. Our Saviour Christ was promised to our first parents presently after the fall, to be the person by whose God would reconcile the world vnto himself. And yet he was not manifested in the flesh many thousands of yeares after. VVhat should they then, or those that did succcede them after haue doubted of the accomplishment of this most sweet & comfortable promise, because it was not presently performed. Away with such wickednes I would faine see a reason for this, why wee should not as well doubt of that which is past, so many hundred or thousand of yeares if you will, because it is not presently performed, or we behold it not with our eyes or haue the rest of our senses satisfied therein as doubt of that which is the strength & powe of gods promise, is to be performed in time because it is not presently done: & why may not a man as safely infer, euen by the contrary and that also as in respect of the godly, that if they will haue them to doubt of the accomplisment of gods promises, because they are deferred, they must not feare but tremble, with the diuel & damned, as in regard of the iudgment &

vengeance that is for to come. Nay I will say more, if this be right that they propound as in regard of the faithfull, that they should doubt because it is not by and by performed, that is promised, that the wicked need not feare or doubt, as in respect of the wrath that is threatned, because it is delaied: for of contrary things, there is the contrary reason or consideration, and we know that to be true, which the holy ghost speaketh in the booke of the preacher: *Though a sinner doe euill a hundreth times, and God prolong his daies, yet I know it shall be well with them that feare the Lord, and do reuerence before him: but it shall not be well to the wicked, neither shall he prolong his daies but shall be like a shaddowe, because he feareth not before God.* We thinketh rather this would follow: God manie times for causes & reasons best knowne vnto himselfe, differreth the performance of his promises and the execution of his wrath, therefore they will certainelie come, because he is no changling. Can we say in reason that which is differred is not taken away? and can we not much more saye in christian religion (wherein this is taught

vs to be the nature of faith and hope, not so much to regard things present, as those that are to come, for faith that is seene is no faith, and therefore is here commended Hebre. xi. *that being warned of God concerning thinges which were as yet not seene, and mooued with the reuerence he prepared the arke to the sa- uing of his household)* affirme the same? wee haue a by word amongst vs that were it not for hope the heart would breake: Let vs labour herein according to truth and godli- nesse, able with patience and comfort to sup- port vs, euen vnto the comming of our Lord Iesus Christ, to end all our miseries, and to make perfect our felicitie and ioy. Whatsoe- uer it be this is certaine, that whatsoever god promiseth vnto his people, he doeth assuredly and without sayling accomplish and perform the same vnto them, though happily not so soone as the word hath passed him, for so it might be they would make no great account of the fauour promised and performed: how be it in that time that he had appointed with himselfe from before all times, and which he seeth to be most fit for his glorie, & the good

of them that belong vnto him. For we know and beleue him to bee both willing and true in his word that he will, and almighty in his power that he can performe the good things promised, for the Lords hand is not shortned that it cannot saue, neither is his eare heavy that it cannot heare. I say. 59. And is there not reason, we should depend vpon his good pleasure power and prouidence, for the time to performe his promise, in as for the grace and goodnesse promised? Surely there is, for as all things are free in God, and nothing drawne from him by constraint: so lieth he seeth and knoweth, what and when and where, is better for vs then we our selues vnlesse wee will be ouer saucie & malepert with the Almighty, we must needs in this respect also depend vpon him. To make this plaine by one particular, the forgiveness of sinnes is promised and in some measure performed in this life, but the full fruition of that grace in all the partes and peeces of it, and the fruits following of it, is reserued for the worlde or life to come. Howbeit he performeth it here euē so soone as we beginne to beleue as appeareth Rom.

1. But

1. But he will giue vs perfect righteousness, & eternall saluation: when the time fit for it shall be, for now we are saued by hope. Romans 8. and 1. Iohn 3. *Now are we the sonnes of god but yet it is not manifested what we shall be. and we knowe that when he is manifested we shall be like him, for we shall see him as he is,* But inough against these exceptions, let vs come to and proceede in the recitall of other absurdities that insue vpon this doctrine of doubting, which our aduersaries would so stiffely defend.

4. Fourthly this doctrine of doubting, generally concerning al Gods fauour, and more particularly concerning the forgiveness of our sinnes doth directly thwart and crosse those praiers that Gods people make and powre forth before God, and that according to his will for the comfortable feeling and assured attainment of that singular grace. First Christs commandement saying, After this manner pray ye, and amongst vs the rest teacheth vs to say, forgive vs our debts, trespasses, or sinnes, sheweth vs what we should do to which if we adioyne the practise of Gods people

people, we shall yet more and more see our selues led thereto. Dauid a man approued of God, Psal. 32. saith. *Therefore* or for this thing *that is to say because thou shewest thy selfe euery manner of way to be such a one to me & specially in the forgiveness of my sinnes: shall euery one that is godly make his prayer vnto thee, that is performe prayer and other obedience.* And the wordes of the Publicane Luk. 18. shewe the same *O God be mercifull to me a sinner.* Now as in all things that God hath promised vs, and at all times, confidence, and assured hope, is most necessary so in prayer especially, and the rather because therein we doe not onely deal with God aloofe or a far of as we say, but in many particularities. And God we knowe hath commanded not onely that we should pray vnto him: but also hath forbidden vs, in our prayers, or while we are calling vpon him to doubt either of him that hath the fulnesse of power & good will in him, for his owne glory and for our good, or esteeming the things that we shall aske according to his word. Therefore James 1. it is said, *If any lacke wisdom, let him aske*
of

of God, which giueth to all men liberally, and reprocheth no man; but let him aske in faith and wauer not, for he that wauereth, is like a waue of the sea, roft of the winde, and caried away, neither let him thinke that he shall receiue any thing of the Lord. And to the same intendeth 1. Ioh. where he saith, & this is that assurance which we haue in him, that if we aske any thing according to his will he heareth vs. And if we know that he heareth vs whatsoeuer we aske, we knowe that we haue the petitions that we haue desired of him, the faithfull and godly people therefore ought to beleue and not doubt, both that their sinnes are forgiven them before God for Christs sake in whome they beleue, and that they may safely pray for the same in assured confidence that sith they aske nothing, but in the faith of Gods word and promise, they shall not be sent away emptie handed.

This doctrine also thwarteth the doctrine of the word, which propouideth Christ vnto vs as our Mediatour and intercessour, as 1. Tim. verse 14, *This is a true saying, and by all means worthy to be receiued, that Christ*

Iesus

Jesus came into the worde to save sinners.
 And againe in the second chapter of the same
 epistle. *There is but one God and one Media-*
tor betweene God and man: which is the ma-
Jesus Christ. And Romanes 8. *It is Christ*
which is dead or rather which is risen again,
who is also at the right hand of god, and ma-
keth request for vs. And if any man list to be-
 hold any more places let him see Heb. 7. Spe-
 cially verse 24. 25. 26. &c. as also Heb. 9. verse
 24. 25. And sundry such other places. For
 wherefore was he borne in to the world,
 wherefore did he live vpon the earth? where-
 fore did he preach amongst men, and worke
 mannailes and miracles infinite and incompre-
 hensible? why did he die and rise againe the
 third day according to the scriptures? where-
 fore is he ascended vp into heauen? &c. why sit-
 teth he at the right hand of God to make co-
 tinuall intercession for vs? but by remoouing
 of the doubtfullnesse and distrustfullnesse, that
 we haue in our selues, by reaso of the remain-
 ders of our sinnes, and the high and heynous
 iniquities that we doe commit, he might mi-
 nister vnto vs strong hope and assured com-
 fort

fort. For this we must make reckoning of, that either, we beleeue & so are vnder hope of grace and saluation: or els we beleeue not, & so are vnder cōdemnation, because as our sauiour Christ, saith he that beleeueth not is cōdemned already: for there is no meane betwixt these two. Now if we would beleeue our aduersaries doctrine, then all these things in and by Christ must be done in vaine, or causlessly, for surely he that remaineth in doubting cannot assure his heart that the sonne of God is become his Médiatour, and therefore also cannot yeeld him his due honour. For as the Apostle saith, *howe shall they call vpon him in whome they beleeue not*. So may we say, how shal they trust him whē their hearts are full of vnbeleefe, distrust or doubting.

6. Againe the scripture every where deliuereth vnto vs doctrine, concerning the comfort of the godly and the peace of conscience that the faithful finde in them, after they haue felt the remission and forgiuenesse of sinnes. And therefore Isaie 4. the ministers of God are charged, *to comfort yea to comfort againe and againe the people of God, and to speake to*

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the heart of Ierusalem and to crie vnto hir
that hir warfare is accomplished, and that hir
iniquitie is pardoned &c. And therefore also
Christ himselfe most comfortably saith to
him that was sicke of the pallsie, *Sonne be of
good comfort thy sinnes are forgiven thee.*
Math. 9. See further for this purpose also, Luk
7. 50. Rom. 8. 15. 2. Tim. 1. 7. 1. Ioh. 4. 18. and
many other places besides. But this doctrine
of our aduersaries concerning doubting doth
if it be receiued quite and cleane supplant the
consolation that God hath provided for vs
there: as we may gather by the effects, for
where there is doubting concerning Gods
grace, the forgiveness of our sinnes, the hope
of euermlasting life &c. There cannot be peace
and quietnesse of conscience, or any sure solid
and firme comfort, but terrours and distrust-
fulnesse, not onely touching their owne pre-
sent estate, but specially also for that which it
comes, yea at the length desperation, for that
doubtfulnesse of heart dwelt and continued
entering forth at the last, because as there is in
the godly, through the fauour and loue of
God towards the in Iesus Christ, an increase
and

& proceeding from faith to faith: so is there in the wicked by reason of their owne sinne and Satans malice against them, a proceeding from one iniquity to another, they growing in naughtinesse as they doe in yeares. On the other side where there is hope and confidence concerning Gods free fauour and the forgiveness of our sinnes, and eternall life &c. there cannot be but ioy and gladnesse in the minde in the mouth, yea the whole man is & shalbe affected therewith: for it is impossible that these graces felt, should lie long hid vnder the ashes of our corruption, because that being from God who is stronger then all, they will preuaile: and being as the Apostle sheweth Gal. 5. fruites of the spirit, they will breake forth, as through the power of him that worketh them in vs, so to the glory of him that vouchsafed them vnto vs: not onely to the praise of his own name, but so the benefite specially spirituall of the sound members of his bodie. So that we may safely conclude, that such as teach men to doubt, they both hinder the minde from true comfort, both of the word and spirit especially, who
hath

bath the name of comfort giuen him in the scripture for this ende chiefly, and lay open not a litle gappe, but a great broade way to desperation.

7 In the word of God, and especially in the writings of the newe testament, we haue many things propounded vnto vs, concerning the vnfalible testimony or pledge of the spirit, as 2. Cor. 1. he saith, *that God hath also sealed vs, and hath giuen the earnest of the spirit into our hearts,* meaning thereby such a pawne and pledge of it, as doth not onely serue to confirme the promise of Gods goodnesse in vs, but is after a sort powerfull in god if a man may so lay, to make it irrevocable, or such as cannot be called backe, and Eph. 1. 13. 14. he saith, *they were sealed up with the holy spirit of promise which is the earnest of our inheritance:* vnder which borrowed kinde of speeches as of sealing first, he meaneth to make a notable difference, betweene those that are authenticall and those that are not: & after of earnest, he would giue vs to vnderstand, that as he or they that haue giuen or taken earnest of a bargaine, binde themselves so

is it betwixt God and vs, See also Ephe. 4. 30. and other places. But this doctrine of our aduersaries is flatly against it, which perswadeth doubting of all and euery grace from God. But surely if we marke it, by these and such like kind of speeches as we may not only see the great care that God hath to roote it out of ms hearts, but also that it is not an else thing to be performed or conceiued: sealing or a seale we knowe is wont to be put to such things as we would haue others to take, for vndoubted assured, and that not so much in respect of him whose seale it is, as to him to whome the seale is giuen: as we may see in letters pattents of princes, in commision of great personages, in graunting of annuities pensions &c. And the like may we say of the earnest peny as we call it, both the one and the other being vsed to this end, that all what soeuer doubting or distrust which might any manner of way arise or fall out, might by euery good meane be remoued and taken away. And euen so the seale of the spirit is stamped and imprinted in and vpon the beleeuers, and the holy spirit is giuen vnto the

as a pledge or earnest penny, that so every one of them might be certified and assured in their hearts, that the promises of God made vnto them, concerning his fauour, the forgiveness of their sinnes, eternall life, are vnmoueable and most certaine, and they the better sensed & armed thereby against doubting and distrust, which naturally cleaueth as fast vnto them, as the skinne to the flesh or the flesh to the bones. And that this is so, namely that the spirit is giuen vnto them to these holy endes and purposes, you shall see it plainly propounded and prooued. Rom. 8. 16. Gal. 4. 6. besides those places which haue beene put downe before out of 2. Cor. 1. and Eph. 1. 4. And therefore as it is sinne and shame euen against the spirit of the grace, to cast away that testimony which he yeeldeth vnto our spirits, that we are the sonnes of God, and is directly against the commandement of the Apostle. 1. Thess. *Quench not the spirit.* So this doctrine that leadeah the way and bringeth forth such beastly and bad effects ought to be odious and abhominable to euery man that regardeth his owne comfort, or esteemeth

meth gods glory, or would not indeede dispise the spirit of grace.

8 Besides we knowe that both in the old testament before Christ, gaue the fathers sacraments as particularly circrcmcision and the passeouer: and since in the newe testament God hath giuen vs the same for substance & effect, I meane the sacrament of baptisme, and that of the Lords supper. In all which no doubt, god then laboureth and now assaieth, not onely to remooue the doubting and distrust of our hearts, but also to confirme vs in this faith. But this doctrine of our popish aduersaries, concerning doubting doth infringe both the doctrine of the sacraments themselves, and the vse of them also, and yet both of them are according. For it is certaine that the sacraments themselves, whether we consider the outward signes thereof, or the invisible grace adioyned thereto, offered by the faith, offered to the faithfull and wrought in them by the religious vse of them according to Christs institution, were both ordained & annexed, vnto the promises that god hath giuen vnto vs, concernig his grace & fauour,

that we might not onely haue the same generally propounded vnto vs therein, as we see it to bee done in the publike ministrie of the worde especially, but that by the vse of the same, euerie one rightly vsing them for the taking awaye of doubt and distrust out of his heart, might haue sealed vp in him an infallible testimonie of Gods mercie euerie way, specially of the forgiuenesse of his sinnes, and the sauing of his soule through the obedience of Christ, vnto whome and his merits the Sacraments do indeed directly vs, and to haue by them as it were by certen aides & propps his faith more & more vpheld & continued. And therefore Rom. 4. the Apostle speaking of circumcision saith, *that it was the seale of righteousness which is by faith.* And Gal 3. speaking of our holy baptisme, he affirmeth *that so many of vs as haue beene baptized according to Christs institution, and haue had with all the grace of the Sacrament bestowed vpon vs, by the effectuall working of the holie spirit of God haue put on Christ.* Yea the Euangelists and Paule himselte shewing what Christ did and saide in the administration of his

his holie Supper, obserue amongst other things this that he said, *take yee, eate yee, this is my bodie which is giuen for you: & likewise of the cup, drinke yee all of this, for this is my blood of the new testament, which was shed for you for the forgiuenesse of sinnes.* What meaneth this particular sumption or taking of the elements in the one or in the other Sacrament, but to teach and instruct vs that as verilie as those outward things are become ours, we hauing taken them vpon our flesh, in our hands, conueied them into our stomack, and haue had as it were al our senses satisfied therewith, that so for our better assurace we haue by the eye of faith beheld, and by the hand of faith laye sure hold of those spirituall graces, that God in the Sacraments ment to offer, & by those outward and visible signes and elements, and actions vsed in and about them, he ment more and more to confirme our hearts. But this certaintie and comforte that is aforesaid in sort and sense is contained in the Sacraments, this doctrine of doubting that is deliuered in the romish synagogue, doth not onely weaken it, but laboureth if not by violence,

yet by fraude and subtiltie to pull out of mens minds and consciences. For these two things, to wit that in the Sacraments of God ordained by god, to remooue our doubting and to confirme our faith, euerie one of vs haue the promise of God sealed vp in our hearts; & by the Sacraments, and in their lawfull & sanctified vse are euerie one of vs vnderpropped and confirmed that we should not doubt, but should bee assured of the grace and fauour of God touching the forgiuenesse of our sinnes and eternall saluation, and this that the papists teach, that we are to doubt concerning the promise of gods grace and fauour, pardoning of our sinnes, sauing of our soules &c. These two things I say are so opposite one of them to another, that they cannot stand together, nor no more agree then fire and water, light and blindnesse &c. And therefore also we are to cast away from vs this doctrine or dotage rather.

9. As in the articles of our faith we say we beleue and confesse, *the forgiuenesse of sinns*, so is that sweet and comfortable doctrine also commended vnto vs in the holy Scriptures,
and

and propounded in many places of the Gospel: take one for all namely Luke 4.4. where it is said *that repentance and remission of sins should be preached in Christs name among all nations.* But this doctrine of our aduersaries fighteth directly against it, for shall we say we beleue it: and yet shall we doubt of it? Or mindeth God to haue it propounded as principall part of the gospel, and we shall stand in mannering of it, specially as in respect of our selues. For other mens hearts this way we are not able to sound: with our owne we ought to be best acquainted. This is to make God to deale worse with the faithfull, then earthly princes doe with their rebellious and vndutifull subjects: who if they proclaime once a pardon, must be beleued in the word of a prince: and God publishing such a doctrine, and requiting beleefe of it, yea labouring the feeling of it in our hearts must not be credited. What is it to beleue the forgiveness of sinnes? namely to be well assured of this that that grace is not onely imputed vnto others, but vnto them also, and that is the reason also why we say I beleue, and why the

spirit telleth vs the iust shall liue by his owne faith. For though I may yea ought to be well perswaded, as of the whole body of the Church, so of euery seueral sounde member thereof, that all the graces that God hath promised to all or any of them shalbe effectually accomplished, because he that cannot lie, and is both willing and able to performe whatsoeuer pleaseth him hath promised the same; yet can I not particularly feele these graces in others, as in mine owne soule, because I haue receiued the gift and grace of faith particularly to apply them vnto my selfe and to assure mine owne heart therein. And therefore in vaine if our aduersaries doctrine be true, hath God both appointed the preaching of it, and called for the beleefe of it at our hands, such to doubt of this maine point, is amongst the a matter both lawfull & necessary.

10 Lastly there are many places of scripture which exact and demaunde at the hands of the faithfull perseverance in well doing, yea which doe exercise and stirre them vp therevnto. To put downe the particular places intreating thereof, and demanding it at
our

our hands, would make halfe a volume. That we must auoid to the end we must shunne tediousnes and not to shew some, were to leaue scruple that we could not performe it, or that there were no such places in the Scripture: we must therefore of necessitie repeat one or two, which I would pray the godly reader might suffice for all. How sweet is that saying of *Plal. 37. ver 24. 25 Though he fal,* (speaking of the righteous and godlie *yet shall he not bee cast off* And why so? the spirite rendreth the reason, *for the Lord putteth vnder his hand:* as if he would say, men may bee sure it shall so be, because God that is greater then all, can & will establish him. And yet there is not all, but for our better warrantise and vpholding of our heart, he putteth downe his owne particular obseruation and experience not onely in his own person but in others, saying in the next verse, *I haue beene yong and am old, yet saw I neuer the righteous forsaken, nor his seede begging bread.* In the 22 of the Gospell after Luke, Christ saith thus to Peter, *Simon, Simon, Sat an hath desired you* (he speaketh of all the faithfull ynder one mans person, or vnder

der the person of his disciples) to winnow you
 a wheat: a hard and a heauy sentence. But yet
 it most comfortably followeth in the nexte
 wordes. *But I haue praied for thee that thy
 faith faile not.* Which thing he hath done
 also euen for the rest of the faithfull as well as
 for him, as we may perceiue by that worthe
 praier of our Saviour Christ, mentioned in
 the 17. of Iohn and made to that end also. In
 the Romaines howe many comfortable pla-
 ces are there. In the 8. chap. he saith: *I am per-
 suaded that neither death nor life, nor angels
 nor principalities, nor powers nor things pre-
 sent, nor things to come, nor height, nor depth,
 nor any other creature, shall be able to separate
 us from the loue of God which is in Christ Ie-
 sus our Lord.* And in the 11. the gifts & calling
 of God, are without repentance, or such as he
 can neuer repent of. And in the 14. *who art
 thou that condemnest an other mans seruant?
 he standeth or falleth to his owne maister: yea
 he shall bee establisht for God is able to make
 him stand.* Now if that popish point either of
 doubting or falling away were true, then these
 places proouing plainly that great point of
 final

finall perseuerance should be false, & so ought not onely themselves to be blotted out of the Bible, but the credit of the whole Scriptures to be cracked, for if it be not found true in all and euery part of it, it is not to be receiued. But I say let God be true, and euerie man else a lier: and let all flesh giue glory to God, and slay the heart of it from thinking, & reſtraine the mouth from ſpeaking, where God hath giuen vs ſuch a plaine and peremptorie con-
cluſion.

Hitherto we haue ſhewed, ſpecially in this laſt part of the tractate, that this popiſh opinion concerning doubting is directly & flatly contrarie to the Scriptures, that it doth aboliſh faith in Chriſt, for what neede we regard faith if doubting be allowable? that it doeth fruſtrate the commandements and promiſes of God, for to what end elſe hath he propounded, but that he might belecue and obey: that it doth reprove God of a lye, who in his reuealed will by his word hath told and taught vs the contrarie: that it abuſeth Chriſts merit who therefore appeared that he might deſtroy the works of the deuill, and amongſt
the

the rest distrust & doubting: that it doth tread vnder foote, the office of the holy Ghost which is appointed to seale vp Gods promises in our hearts: that it doth weaken the sacraments themselves, which are therefore appointed, for the confirming and strengthening of vs in faith: yea it abolisheth and taketh away al comfort: for howe can we be cleared so long as our hearts be possessed with feare and doubting. And therefore beeing directly against the scripture and bringing forth such badde effect, it cannot be true or good, and not being true, it is to be reiected. And so we might end for this point our treatise, were it not that s^oe good men desire to see the iudgement of the longer diuines, specially of former ages. Wherevnto for their sakes, and not otherwise I haue thought it not much amiss to yeeld.

1 Cyprian in his fourth sermon touching mortality hath these words. *What place (saith he) is therefore for doubting or distrust? who amongst these things can be fearefull or sorry: vnles it be such a one as is voide of hope & faith: for to him it appertaineth to feare death*

death, that would not goe to Christ. And it belongeth to him not to bee unwilling to goe to Christ, that doth not belecue that he beginneth here euen in this worlde to raigne with Christ, For it is written, the iust doth liue by faith. If thou art iust or righteous then thou liuest by faith. If thou doest steadfastlye and rightlye beleue in God, why shalt thou not bee with Christ? and beeing assured concerning the Lords promise, that thou shalt bee called, why doest thou not imbrace it &c. And a litle while after in the same sermon. Now dearely beloued brethren this falleth out because you are voide of faith, because no man beleueth that those things shall come to passe, which God promisseth, who is him selfe true & whose word is sure & certen. And a litle after. Now God speaketh with thee and thou beeing whole in an unbeleuing minde fleetest to and fro and wauereest. God vnto thee that art going out of this worlde promisseth, immortality, and everlastingnesse. And dost thou doubt? This is not to know God &c.

2 Chrysostome vpon these words of the Apostle to the Romaines. By whome we haue
 accesse

accesse into this grace &c. He spake well (saith he) saying in which we stand. For such grace hath no ende, neither is it acquainted with bounds or borders. And somewhat after. For we must be assured not only of the things that are giuen vs, or which vve haue receiued already, but euen of the things to come, and that as wel and certainly as of those that are giuen. For men are vvon to glorie of and reioyce in those things, which they possesse already. Wherefore sith the hope that wee haue of things to come, is as firme and certaine, as of the things that are giuen, or we haue receiued already, therefore he saith, vve reioyce or glory in them.

3 Augustine in his booke of meditation The assurance of all our faith (saith he) is in the precious bloode of Christ. And againe writing vpon Plal 88 Christ shall raigne for euer in his saints god hath promised this if thou thinke it a smale matter knowe that God hath confirmed it with an oath. Wherefore because the promise is sure and certaine not according vnto our deserts, but according to his owne mercy, no man ought with feare to bee

be afraid or els to doubt. And againe in his 28. sermon, concerning the sayings or words of the Lord &c. *All thy sinnes are forgiven thee therefore he saith presume not upon thy owne worke, but upon Christs fauour, for by grace are ye saved, saith the Apostle. It is therefore a point of pride but offaith to set abroad the things that thou hast receiued: it is not I say pride but deuotion.*

4 Hilarie vpon the fifth chapter of Mat. *The kingdome of heauen which the Lord did then openly professe to be set in himselfe, he will haue vs without any doubting of vncertaine wil to hope for, because that otherwise there is no iustification by faith, if our faith be doubtfull and vncertaine.*

5 Mazianzen in his consolatorie oration which he made for the calamitie or punishment of haile, *who knoweth (saith he) whether he will returne and repent, and leaue a blessing behind him? But I plainly knowe it: and dare undertake it if neede were, to be a surety as a man may say for the diuine mercy.*

6 Bernard in his 6. sermon, vpon the songe of songes. *And of a truth where is there to be*

be found for the weake safe and assured securitie and the rest, unlesse it be in the woundes of our sauour? I doe so much the more safely remaine and dwell there, by how much he is the more mighty to saue and deliuer. And in his sermon concerning the fragments of the seuen mercies in his thirde sermon. I consider or behold saith he, three things in which all my hope consisteth: gods grace or loue of adoption: the trueth of his promise: and his power to yeeld and performe it. Nowe let my foolish thought and imagination murmur as much as it can or will, saying who art thou: or howe great is that glory? or by what merit hopest thou to obtaine these things? But I for my part will confidently answer I knowe whoe I haue beleueed and againe I answer that in exceeding charitie or loue he hath adopted me: that he is true and faithfull in all his promises, and most mightie in performance of what soeuer pleaseth him.

If we would stand vpon testimonies out of the fathers touching this point, we might make a volume. By these men may iudge of the rest, and plainly conclude against our ad-

uersaries, that their doctrine of doubting is as well directly against the writings of the fathers, as the holie Scriptures: and that therefore it is not a doctrine, of the true & auncient Church, but a new inuention & deuise growing in, and preuailing vpon, as other corruptions, when the maister of iniquity beganne to worke, or was growne to his heighth. And so by all this treaty or discourse framed & written against this popish opinion or doctrine of doubting, wee maye plainely perceiue, what wee are to thinke or iudge concerning the same, namely as of a pointe directly opposite and contrarie, both to the truth of the worde of God written, and also to the iudgement of the sounder sorte of diuines, and therefore vtterlie to be refused and reiected, as a loathsome and poysonfull thing against our soules and bodies. For that which is not onely not contained in the holy Scriptures of God, and the sounde writings of the fathers (in what respect I ioyned them together, I haue declared before, and therefore desire men not to bee offended therewith) but also doeth openelye and manifestly

contradict the same, it may not nor ought not to be accounted, for the doctrine of the Scriptures, or sounder sort of fathers (of the Scripture I say expressly, because I am sure that proceeding from one god, and written by one blessed and holy spirite, euen the spirite of truth, it cannot deliuer contradictorie thinges, howsoeuer other writers and men may) but false and not onely vnsauoury, but vnsound, and therefore not onely not to be receiued in the Church, but to be driuen and banished as farre from it as possibly may bee.

Hitherto wee haue dealte against our popish aduersaries blindelye and wickedlye maintaining doubting of Gods grace, of the forgiuenesse of our owne sinnes, and of eternall saluation: wherein surely it is greatlye to bee lamented, that through their waye-wardnesse wee haue beene constrained, to spende so manye wordes in a matter which is not onely plainly testified and set out vnto vs in the holie Scriptures, but a sorte as it were assuredly written and ingrauen in the hearts of men. And were it
not

not indeed, that wee knowe the weake had
need to be strengthned, and the ignorant in-
structed, rather for any good we hope will
come of the confutation & answering of our
aduersaries, we might well though haue spa-
red this labour and paine. And yet because in
this point of doctrine there is contained a prin-
cipall foundation of christian consolation, we
trust it is not labour mispent, as wel those that
are not so well exercised in it, as they ought
to be, may be the better instructed, as also that
those that are weake may the more be com-
forted and strengthned. And yet we cannot
but say that this for the most part, standeth in
speculation and contemplation rather then in
practise: appoint that in this dissolute & sense-
lesse age of the world, would be more regar-
ded & pressed vpon men, though withall we
denie not, but that there is a profitable vse both
of the one and the other, according to the di-
uersities of states and times, wherein God is
pleased to place his children. For as speculation
or contemplation is good, for the chaunging
of the state of our darkenesse and ignorance
into light and knowledge: so practise is good

for the alring of our senselesse or careles condition into christian care and feeling. That to wit speculation belögeth wbolly to the minde and vnderstanding and it aimeth as at his generall but not that generall knowledge and comprehension. And this is the reasoning or disceptation of the heart; and prepared principally for consolation and comforte, that is to say yeeldeth to such consciences as are terrified and afflicted, in temptations, & in the combat against sinne, and the sense and feeling of Gods wrath against them for the same; some spirituall ioy and consolation. Both are necessary in this Church, and yet this latter of speciall vse for comforte. Whercof though some stand not in need as of instruction, because there are more ignorant and carelesse in the congregation then humbled and afflicted, yet because their case is more hard and heauie for a wounded spirit, who can beare it, somewhat also would be said as in that behalfe. Whercof sith we our selves are not ignorant of the sleights and suggestions of Satan; and sith God hath furnished vs. with spirituall armour and weapons to beat back the

fiere darts of Sathan, and hath reueiled himselfe in knowlege and comforte vnto vs not for our selues onely, but for others, that they with vs might be made partakers of the manifold graces of God, y^e leaue asseye from our owne feelings and doe good vnto others, and what we can comforte and succour all those, that are afflicted.

Satans suggestions are as a man may say innumerable: and therefore let no man thinke we will or can deale with them all. Such as we take to be principall, and haue our selues beene most buffered and beaten withall wee will touch and aunswere as wee can. Againe Sathan is the prince of darkenesse and confusion: and therefore wee can hardlie followe any method in aunswering his temptations. The course therefore that wee will keepe in this behalf shalbe this take them as they come one after another, and consider what he objecteth: and so accordinglye as God shalbe pleased to aslist and direct, frame out of the worde of God seuerall and particular answers.

In the first place Sathan commonly set-

teth before vs two strong temptations, or if
 you will doth on both sides assault vs. For
 one while he obiection against vs our finnes,
 and another while the exceeding great and
 fearefull iustice of God by reasoning or con-
 cluding thus againe. *He that is a sinner*
he is vnworthie to be saved, yea most wor-
thie eternally to perish, for the wages or hire
of sinne is death, as the Apostle Saint Paule
 sheweth in the sixt to the Romaines vers. 23.
 But thou art a sinner: yea even covered as if
 it were with thy sinne, *and that thyne owne*
conscience doth testifie against thee. There-
 fore thou art worthie of eternall death, yea
 thou canst looke for nothing but death and
 everlasting punishment. A fore reason, and
 it will no doubt much shake the minde, vn-
 lesse it be well answered and therefore good
 reason that we should looke wel & through-
 ly into it, and the rather because Sathan; that
 otherwise of himselfe, is the father of lyes and
 lyers, and therefore can speake nothing, doth
 at the least in outward shewe speake the
 truth here. VVherein first for this and all
 other his suggestions let vs mark, that when-

soeuer he speaketh the trueth, yet he doth it not with a true minde: neither in the same aymeth at a true or right ende. The trueth of these things are propounded in the worde, and indeed from thence also to be prooued if need be. Howbeit, they are there deliuered by God with one affection, and to one end, & hereby Satan pressed & vrged, with another minde and to another end. God reuealeth the with a minde to humble men in themselues, in their owne corruption, that so they might be exalted through his goodnes. But Sathan setteth out their sinne, with a hart & purpose to swallow them vp with distrust & cōdēnatiō. This if we know not being deceiued through the outward shew & appearance of truth we shal easily be overthrown: but if we vnderstād & belecue it, it shall be so far off frō hurting vs, that it shall rather tēd to our furtherāce in the faith of gods mercies, & to the feeling of our vnworthines, that so we may haue iust occasion to say of our selues, *that where sin hath abounded there grace hath ouer abounded also.* But more particularly to aunswer, the seuerall partsof this subtile sillogisme of Satan. For the

proposition we answer by distinction, or respect as we may say. *He that is a sinner is unworthy to be saved, yea most unworthy everlastingly to perish.* This is true we confesse it, if we consider man in himself, or in his own nature, or as he persisteth & remaineth, or vnles he haue through the satisfactiō & obedience of Christ, his sinnes pardoned: because in the 1. we know our sinns withhold good things from vs, and make a separation betwixt god and vs, and wee are by nature the children of wrath as other men. And in the second we are sure, that the righteousness, satisfaction and obedience of Christ being of infinite merite is able powerfull and sufficient inough to alter the state and condition, because Christs satisfaction, and the worthinesse of his sufferings, is in such sorte imputed to euerie one that beleeueth, that it is accounted & indeed become his own. Cōcerning the assumption or minor, I saye for my selfe in particular that I am not such a one, as thou Satan saist I am: for my nature is changed, & I haue in some measure put of the old man, and am renued into knowledge, according to the image of him
that

that hath created me: & so also haue my sinnes through Christs obedience bin defaced blotted out, & stand euen before god in the communication of righteousness, as though I had neuer transgressed. Therefore though I wil not deny but in respect of my self I am vnworthy to be saued, and indeede most worthy to perish, and therefore may truly say as the prophet doth Plal. 143. 2. *Enter not into iudgement with thy seruant for in thy sight shall none that liueth be iustified.* Yet in Christ: & for Christs sake, who is the onely beloued of God, and in whome alone the father is well pleased, who also hath absolutely satisfied the wrath of God and answered for me, whatsoever was against me, sure I am, I am worthy to be saued, and viterly vnworthy to perish or to be cast away. The reason is because Christs worthynes, which is most perfect & pure is imputed vnto me, and is indeede become mine as effectually, (yea I am perswaded more effectually, by howe much he is more excellent and effectuell then my selfe, though I were neuer so innocent and righteous) as if I my selfe fulfilled all righteousness.

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carry any account or conscience of their dealings, will not doe or deale so grossely . And therefore doubtlesse it is farre off from the iust iudge of all the world : yea it should be quite and cleane contrary, yea manifestly repugning with his most absolute and vpright iustice, which Christ indeede by an infinite obedience vnto his maiestie, hath aunswered vnto Cod, for all my sinnes, of which if any man should doubt, let him but for his better satisfaction and stay therein, consider these places of scripture Rom. 5. the Apostle saith, As by one mans disobedience many were made sinners, so by that obedience of that one shall many also be made righteous . And againe Romans 8. verse 1. *These is no condemnation to them that are in Christ Iesus* and verse 34. of that chapter: *vvhoshal condemne? it is Christ which is dead, yea or rather which is risen againe, who is also at the right hand of God, and maketh request likewise for vs.* & Gal. 3. *Christ hath redeemed vs from the curse of the lawe, beeing made a curse for vs.* And 1. Pet. 3. *Christ hath once suffered for sinners, the iust for the vniust.* And therefore it can-

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behalfe euē as God shall speake to the wicked his iumps: *What hast thou to doe to declare my ordinances, that thou shouldest take my covenāts in thy mouth?* or why may we not say vnto him, assaulting our selues, or tempting others and labouring thereby to let the good work of the Lord in vs. *The Lord rebuke thee, O Sathan, euen the Lord that hath chosen Ierusalem repraoue thee.* Is not this a brand takē out of the fire? But we say more particularly. He that is exceedingly iust will haue his iustice satisfied, either by them themselues that should doe it, and happily are not able, or els by some other that are fit for the purpose or worke. That God is exceedingly iust no man will deny it. His nature proueth it vnto vs, and his word propoundeth the same. He looketh also that his iustice should be absolutely satisfied why it is done: and that not by such a one as I haue appointed for the purpose: for it might be he might be misliked, as well by reason of my blindenesse to make choise, as by reason of my partiality to preferre one in mine own cause: but by such a one as he himselfe hath sanctified and set apart for that purpose, that

is the immaculate and vnspotted lambe of God Christ Iesus: who is become not onely my haile and surety, and is made a fit Mediatour betwixt me and God but hath fully paid my debt also in so much that there is not a mite behind, but al is satisfied and the debt booke or obligation cancelled. He hauing in my name, and as it were for my sake offered and presented himselfe before God the father, to be punished for my trāsgressions, yea he was broken for our iniquities, the chastisement of our peace was vpon him, and with his stripes we are healed. And the Apostle saith Rom. 3. *That God hath set him forth to be a reconciliation through faith in his bloode, to declare his righteousness by forgiveness of sinnes that are passed* And in another place he hath made him that knewe no sinne, to wit our Sauour Iesus Christ, *to be sinne for vs that we through him might be made the righteousnesses of God.* Besides al this I say Sathan, that sith God is exceedingly iust, it cannot stand with his iustice (which neither willeth or can will any thing that is vniust) that one and the selfe same debt should be twice paid. Men in the world, that
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For this I am sure of, looke what Christ did he did it not for himselfe, for he stood in no need of any such obedience, because he neuer transgressed, but accomplished it for me, and for my saluation, and therefore I may in my measure safely say as the Apostle doth Gal. 2. 20. *I am crucified with Christ, but I live, yet not I any more but Christ liueth in me, and in that that I nowue live in the flesh, I live by the faith in that sonne of God: who hath loued me and hath ginen himselfe for me.* Which indeede is the cuerlasting and vnmouueable voice of the Gospell, that being conuerted to God I might assuredly resolue this with my selfe, that I shall for Christ Iesus sake my Mediatour and redeemer be certainly receiued into fauour, and for his worthinesse (though not for any of mine owne, for indeede I haue none, but all vnworthinesse) and accepted before him. In confidence whereof also, I can in some sort and sense say for my selfe & others, as the holy prophet of God Daniel doth, chapter 9. *we doe not present our supplications before thee for our righteousnessse: but for thy great and tender mercies: yea heare vs*
for

for the Lords sake.

It may be that notwithstanding this full & fit answer Satan (who goeth about continually like a roaring Lion, seeking alwaies to deuoure vs) will not giue ouer to presse vs further saying, he that is exceedingly iust, cannot or will not leaue thing unpunished, but will haue his iustice fully and wholly satisfied. But God is exceedingly iust, and a most grievous reuenger and punisher of all sinnes, yea his iustice is altogether vnchangeable. Therefore God will leaue nothing unpunished, but will haue his iustice absolutely satisfied, and will cast thee away, not conformable to his iustice.

To this we may aunswere in some sort before, to the obiection touching the greatnesse and grievousnes of our transgressions. He presseth vpon vs Gods iustice, not with a mind that he hath to commend it, for he rather condemneth it, and all other good things in God, euen as he doth the dietie it selfe, but of a purpose to ouerwhelme vs and swallow vs vp therewithall, if it may be. But why may not we in some sort, speake to Satan in this be-

I aunswere and reply againe, that though afflictions and death did at the first through sinne enter into the world, for indeede had not sinne beene none of them had euer fallen out : and though in their owne nature still, they cannot but bring forth the like sowre fruits & bitter effects, that yet now through the power of God, that bringeth light out of darknesse, and through the spirit of sanctification in his seruants, whome he exerciseth with such afflictions and calamities they doe not alwaies sort to this effect. For first concerning afflictions, god in the doth not alwaies regard this, either to punish vs as a seuerer iudge or to condemne vs for our finnes, no more then a father mindeth when he chastiseth his child to cast him away, but as a most mercifull God and louing father he doth it, either to try vs, that so by that meanes our faith, patience, constancy, and other good fruites in it might be made known in the world, as it is manifested in the history of Iob and other holy mens examples, and appeareth by sundry places of scripture, and namely Iames 1. where the spirit saith, brethren count it exceeding

ding ioy, when ye fall into diuers temptations, knowing that the trying of your faith bringeth forth patience &c: or els correcteth vs to this ende, that we should not perish with the wicked world, but rather that by this meanes we might learne more & more to hate sinne, seeing we are punished for it: or to contemne the world wherevnto otherwise happily we might be too fast glued: or else that wee should the better learne to knowe our selues, wee growing quickly into forgetfullnesse and securitie, and might so much the more earnestly call vpon God, the daies of our trouble, being a meet season, yea our troubles themselues good meanes to fit vs thereto. And of euerie one of these doth the Scripture speake in diuers places, as 1. Corinthians 11. *wee are chastened of the Lord that we should not be condemned with the world:* and Dauid in the Psalm 119. *It is good for me, O Lord, that I haue bene afflicted, for before I was afflicted I went astray: but now I haue learned to keepe thy law.* See further for this purpose and pointe in the Psalm 32. verses 4. 5. 6. and 2. Corinthians 6. ver. 9. but specially 2. Sam. 7

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where it is saide, *If he sinne I will chasten him with the rod of men: and with the plagues of the children of men, but my mercie shall not depart away from him &c.* or else that making vs an example vnto others, he may bring the to some goodnesse, and frame and fashion vs vnto the image of his owne sonne, as the Apostle sheweth in plaine tearmes. *Romaines 8.29. That so being like vnto him in his sufferings, we may be comfortable also vnto him in glorie:* or else that we if it seeme so good vnto him, being made as a man may say gasing-stocks to men and angels and all the world, he might declate in vs, what is the wonderfull power and efficacy of the holy ghost in fraile and weake vessels, which as it is many waies made manifest, so doeth it appeare in the crowne of martyrdom suffering for truth, and in the strength of temptations, we being more then conquerours through him that loued vs, and washed vs in his blood. *See 2. Cor. 4. ver. 7. and 12. ver. 9. and also Col. 1.24.* And the like may we saye touching death, which through the death of Christ is so sanctified vnto mee, that I doe not onely triumph over

is saying, death where is thy sting: hell, where is thy victorie: but find it to be a speedie passage and ready way for me vnto eternal life. Therefore so farre of am I from beeing hindred by afflictions and death, that I know these things as all other shall work vnto my good, & shall serue for the furthering yea for the perfecting of my saluation. Rom. 8. 28. *I also assuring my heart, that Christ hath deliuered me from the power of death and that I shall in and through Christ escape from death and passe vnto everlasting life*, euen as he himselte plainly affirmeth. Ioh. 5. 14.

2. Secondly he obiecteth thus, It is not sufficient that thy sinnes are satisfied and answered for by another, or that thine iniquities are pardoned: but besides it is of necessitie required, that thou be righteous, and doest perfectly obserue the law of God, that is, that thou doest perfectly loue god and thy neighbour. For vnlesse thou haue this righteousness indeed, thou canst not escap the wrath & curse of God: but this righteousness thou hast not, nether canst haue indeed in this life: & therefore thou must of necessitie be vnder condēnatiō.

We cannot answer to this temptation, but euen as to the former, yea and indeed almost to all other also, that is hauing respect vnto Christ, who hath not onely iudured the punishment due vnto me for my sinnes, but also performed perfect righteousnes, yea and the same such as the very law doth require, & that not for himselfe because he needed none, but for me hath he done all that he did, & fulfilled euen the whole law. Which if any man doubt of or call into question, let him but consider Christs own words. Mat. 3. & no doubt but he will giue glorie to God and confesse it, Christ there saying, *let be now for thus it becometh vs to fullfill all righteousnesse* or els that saying in Ro. 8. *That that was impossible to the law, in as much as it was weak because of the flesh, God sending his owne sonne in the similitude of sinfull flesh, and for sin condemned sinne in the flesh, that that righteousnes of the law might be fulfilled in vs, which walke not after the flesh but after the spirit.* And tell me Satan. Shall the power of Christs death be effectuall to take away transgression? deny this if thou canst or darest. And shall not the absolute might & infinitnesse of his obedience, be

strong to make me stand as righteous in the sight of God. What was there in all the lawe that he hath not absolutely accomplished? Euen his very enemies he hath so hartly & perfectly loved, that he hath not only prayed for the, as appeareth in the history of his death, but also for numbers of them hath sustained the wrath & indignation of God, that so he might reconcile the to his heavenly father. Oh how sweet not onely for the prooffe of this point, but for the heart & conscience of all faithful is that of the Apostle Ro. 5. God setteth out his loue towards vs, *that whilest we were yet sinners, Christ died for vs. Much more the being nowe iustified by his blood, we shall be saued from wrath through him. For if when we were enemies vve were reconciled to God by the death of his sonne, much more being reconciled, vve shall be saued through his life.* And this absolute righteousness of Christ, is through Gods goodness imputed vnto me, and by faith laid hold of and applied to my selfe, with which being clothed as with the precious and sweet garmentes of my elder brother, I cannot but please God, and stande righteous in his

light, as the brother of Christ, yea as one of gods heirs, yea & which is more an heire annexed with Christ himselfe. And therefore may truly & comfortably say as the Apostle doth in the same place of Ro. 8. *Hath not God spared his owne sonne, but giuen him for vs all to death? how shall he not with him giue vs all thinges also? If all thinges, why not then also absolute righteousness? who shall lay any thing to the charge of gods chosen? It is goe that iustificeth who shall condemne &c.* as followeth most comfortably.

Yea but it may bee, that Sathan will yet further vrge this point: what can another mans righteousness auaille or profit thee? seeing that the law presseth this vpon thee, *thou shalt loue thy neighbour &c. Thou shalt not couet thy neighbours house &c.* And the Scripture telleth vs, *the soule that sinneth that shall die the death.* Ezec. 18. And again: *there shall be wrath and indignation vpon euery soule of euery man that doth euill and breaketh the law.* Ro. 2. vers. 9.

To this we aunswere though that which hath beene said before, concerning the imputati-

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ration of Christs righteousness, and gods acceptance of it may serue for an answer, yet we further adioyne and say. It is true that law doth require of euery man his owne righteousness, or hauing failed his satisfaction. Herein Sathan is not a lyer: but this is it that he faileth in the end of vrging this, not of ignorance in himselfe for surely he knoweth it, but of malice against vs, to bring vs if it could bee to death and damnation. What is the ende why the law requireth it, or God in his lawe doth demand the same. It is to intimate, that there is or can be in vs anye such thing? no verily: but to cause vs to go out of our selues, and to seeke it else where, where it may be found. And in this respect particularly amongst many other is it, that the law is and may be said, to be schoolemaister to bring vs and to guide vs to Christ. And indeede this is a misterie, which beeing either manye ages together much hidden, or else not so plainly discovered, as now it is, is laid open and reueiled vnto vs by the gospell: to wit, that where mankind was not able to satisfie in his own person the law of God, and yet the law might not be de-

stroyed or overthrowne. God hath made a translation of the lawe into another person, which might doe that for mankinde that it could neuer performe for it selfe, that is absolutely obserue yea and fullfill the whole lawe. Which person because it consisteth of two natures, the godhead and the manhood, therefore is his obedience an absolute and full satisfaction for the sinnes of all the world, euen as it is plainly said. 1. Ioh. 2. *He is the reconciliation for our sinnes, and not for ours onely, but also for the sinnes of the whole world,* meaning it of the efficacy of Christs death in the excellencie and absolutenesse of it, as in regard of it selfe, and as in respect of men of al sorts and of all ages, and all places, so that this benefite belongeth not to the Iewes only as many might imagine but also to other nations. And for this cause is it indeed, that Christ is said Rom. 10. *to be the ende and fulfilling of the lawe for righteousness and saluation to euerie one that beleueth.* Euen as he saith in another place, *to the Iewe first and also to the græcian, for there is no respect of persons wvith God.* Remaines the second. And this Christ indeed, bath God
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set out to be a reconciliation through faith in his blood, that so we might be iustified freely by his grace through the redemption that is in him. To be short he was by the very decree and counsel of all the persons of the diety, sent into the world, and made subiect for a while, vnto the law that he might redeeme vs from the lawe and the curse due vnto vs contained therein, according to which the Apostle saith Gal. 4. when the fulnes of time was come God sent his sonne made of a womā & made under the law, that he might redeeme thē that were under it: & so we receiue the adoptiō of sonns. Him therefore and his obedience and satisfaction, when by the eye of a true and a liuely faith I looke vpon, & by the strōg hād of the same faith, I apply vnto my selfe, then there is nothing in the world or out of the world, be it from mine owne diffidence and distrustfulness, or Satans malice, that can either accuse me or cōdēne me. For I haue alwaies in readiness by me, yea within me, by the suggestion of the spirit, out of the rich treasure of the word, which I may oppose against all the accusations of the lawe whatsoeuer, and by means

meanes whereof I may standeuen in the very face and presence of the iudgement of God, as comfortably and boldly as if I my selfe had in all respects satisfied the lawe of God, nay I will say more comfortably & boldly by much, by howe much God and man ioyned together in one person, hath for me wrought a more absolute obedience, and righteousness, then I or al flesh could haue done, had we continued in our first estate of innocency and holinesse. Of which if any doubt, and would be satisfied for it, let him read the whole seventh chapter of the epistle to the Romans & there he shall finde this point confirmed, and many other singular matters of sound and strong consolation propounded.

3 But all this notwithstanding, Satan will object against thee, the imperfections and defects that cleaue vnto thee, and thy best works saying. Though thou haue in Christ, a thorough satisfaction made for the punishment of thy sinnes, & perfect righteousness: yet sinne rest and remaine in thee, as for example, both thy originall and many actuall transgressions for which God will set himselfe against thee.

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And then howe canst thou appeare or stand before God the iust iudge of the world, yea such a one as hateth all manner of filthinesse though neuer so smale.

This is a strong temptatiō I confesse, howbeit not such, but that it may be fully satisfied and answered, by truth out of the worde. And first I say marke this still, that Sathan speaketh true things, but not to a true & right ende. For that we haue yet sinne within vs, both originall and actnall, it is as cleare & certaine as the Suune shineth at noone day. But why hath god left them wltin vs? is it to depresse our consciences aboue measure? or in the memorie and sight of them to throw vs downe to damnation? No verely: Sathan indeede setteth them before vs to that purpose. But God doth it to humble vs in our selues before him and to adde an edge vnto our supplications and praiers, that so they may be more piercing then otherwise. And this we may see in Paul, who saith of himselfe, that lest he should be puffed vp through aboundance or excellencie of reuelations, there was giuen vnto him a pricke in the flesh, and Sathan as

an Angel to buffet him: and for the removing of the he praied the Lord thrise & yet receiued no other answere but this gods grace was sufficient for him, and the Lords strength shoulde be perfected through mans weaknes. Yeathis is that that the Apostlic speaketh in his owne name and of himselfe, as also in the names of the regenerate and of them Roma. 7. saying, *I alone not that which I doe, for what I would that doe I not, but what I hate that doe I. If I doe then that I would not. I consent to the lawe that it is good. Howebeit it is no more I that doe it, but sinne, that dwelleth in me.* For this I am sure of, that in me, that is in my flesh dwelleth no good thing, for though to will be present with me, yet I find no means in my selfe to performe that which is good. And in this notable discourse he holdeth on euen vnto the end of the chap. which I would intreat the godly reader, carefully to viewe and thinke vpon, for surely he shall find there much tending to the answering of this temptation. And to the same end he saith Gal. 5. *The flesh lusteth against the spirit, and the spirit against the flesh, and these are one contrary*

contrary one to another, so that ye cannot doe the same things that ye would. To all which we may adde for the further satisfaction of this doubt in our hearts, and the stopping of Sathans mouth if it may be, that these our sinnes whether they be originall or actuall, past or present, many or fewe, come not into account or reckoning before God; neither are they neither shall be laid vnto our charge, the reason is because they are omitted through the death and obedience of Christ, I am now through Gods goodnesse and faith in Christ incorporated as it were into his body, and become flesh of his flesh and bones of his bones, yea as I may say made one with him, so that now this great grace beeing bestowed vpon me, and I hauing that precious gift of faith wrought in me to apply it to my selfe, the Lord can or wil no more refuse or condemne then Iesus Christ himselfe, which I think the Apostle meaneth by these notable and comfortable speeches, namely Ephesi^{as} the fourth *By Christ all the whole boay beeing coupled and knit together, by euery ioint for the furniture thereof, according to the effectuall power*

power which is in the measure of every part) receiveth increase of of the bodie unto the edifying of it selfe in love. And Cor. 2. we are rooted & built in him, and stablished in faith whereof all the body furnished and knit together by joints and bandes increaseth with the increasing of God. Lastly in as these sinnes doe not raign in me, or over rule by that but that they are mastered and beaten downe by the grace of the spirit, plentifully shed abroad in into my heart, and powerfully prevailing against my corruption, one while, whilst it doth in a notable measure subdue iniquitie present in me, and another while, whilst after sinne committed, it raiseth me vp: to repentance and amendement, so that I lie not sleeping and snorting in sinne as the wicked, but these sinnes are through the mightie operation and working of the holy Ghost, daily by little and little more and more purged in me & scoured from me in this life, by beginning if I may so say, here, and by consummation & perfection in the life that is to be revealed.

4 And therefore the assault that he maketh against vs, is by an argumēt framed thus.

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Innumerable men and women perish and are condemned, as whom Christ and righteousness doth no whit at all profit: but thou art of that number as appeareth by this, because thou art no whit better then they, that worst rather, therefore thou art damned.

Hereunto I answer, that the truth of this proposition I willingly consent vnto, namely that innumerable persons perish and are condemned, but yet with this exception, that the cause thereof is not in any impotencie or weaknes of Christs death and righteousness, for that is of most large, yea of infinite merit, as hath bin shewed alreadie: but by reason that they themselves doe not beleeue. For as that is true in the faithfull which our Saviour vttereth, in a most vehement affirmation, saying, Ioh. 5. *Verily, verily I saie vnto you, he that heareth my word, and beleeueth in him that sent me, hath euermore life, and shall not come into condemnation, but hath passed from death vnto life.* So that againe must be verified in the vnbelievers, which he saith els where, Ioh. 3. 18. *He that beleeueth not is condemned alreadie, because he hath not beleeued*
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in the name of the onely begotten sonne of God. And for the minor, I charge it with two faults: first that it is false, as when he saith, thou art one of that number, and very vncertain in the other words: or if thou wilt reason of the assertion, because thou art no whit better then they, but worse rather. For first when he saith, I am one of them, he doth not onely euill as in regard of himselfe, taking Gods office vpon him, to whom alone as vengeance, To all true & sound iudgement appertaineth: but affirmeth falsely that which he can neuer prooue, nay the contrarie whereof I am able to shewe, and that not onely by mine owne iudgement, which happily might be suspected in mine owne cause, (and yet speaking the truth I see no reason why I should not as well be beleueed for my selfe as Satan against me) but euen from the testimonie and witnes of Gods holy word. I know I am faithful, and I am confirmed in the truth and certentie of the perswasion, because I doe not in an euil or idle opinion, but in true and certain faith lay hold of Christ, and stay and settle my selfe wholly and onely vpon him. This no heathē
idolater

Idolater can doe, because he is not only without Christ, but without God in the worlde. This no Mahometist or Iewe can performe, because they denye him and desie him from their heartes. This no counterfeited or corrupt christian can accomplish. For the false christian as papistes ioyne their workes at the least with him: and the carnall professour in the corrupt course of his conuersation denies his power to mortification and sanctification. Therefore I separated from all and euerye one of them, in strength of perswasion, in particular application, and the fruites of faith and blessed obedience, cannot perish. But maye truelye and effectuallye saye, that Christ Iesus dwelling in my hearte and making me fruitfull to good workes, and I againe beeing thereby in him, there is no condemnation to me nor anye such: yea I am throughly and certainlye perswaded, *That neither life nor death, heigth nor breadth, thinges present nor thinges to come, are able to separate me from the loue of God towards me which is in Christ Iesus.* As for the vn-certainie of the cōfirmation it is apparant by

this, that though Sathan knowe vs all to bee tainted in Adā: yet he knoweth not in whom the power of corruption preuaileth most or more. The wicked cannot discern of them of another, no not one of them well of their hearts: as we see even particularly by this, that many times they are not only blind but senselesse also: and yet a man would thinke, that they should be as wel able, either to know the heighth and hainousnesse of one anothers corruption, or their owne, as Sathan should bee acquainted with theirs. And if Sathan cannot tell, whether I bee worse then they, he lesse knoweth, whether I bee in anye measure of mercie better then they: for by reason of the fulnesse of his owne corruption, he can much better discern of euill, then any whit at all of good, by reason of his aduersnesse and waywardnesse and vntowardnesse thereto. But be it as it may be, we will yeeld him the hardest: that I am such a one to wit by nature, yet am I another man by grace and adoption, which varieth the state. And though I were in my selfe & of my selfe no whit better then others, nay I will say more, worse then others, if god
be

be pleased to account otherwise of me, what is that to Sathan, sith God will haue mercy vpon whomsoever he will haue mercy, & will cause me and others to feeble and finde that true in our selues, that the Apostle saith in the generall doctrine of the word, *where sin hath abounded there grace hath overabounded*, and freelye confesseth of himselfe that God had mercie on him the chiefe of all sinners. And therefore I am so farre of from despise in my selfe, though it be true, that in that respect I may couer my face with shame, that I may rather greatly comforte my selfe, because in this life Gods fauour and goodwill, doth not in any thing so plainly appeare, as in the forgiveness of my sinns.

But Sathan will yet againe presse and vrge this further thus. The faithfull verily are not damned but saued by Christ. But thou art not faithfull, or hast not faith, therefore thou canst not be saued by Christ, but must notwithstanding, for the want of thy faith remaine still vnder condemnation.

For answer whereto I say still, notwithstanding all thy oppositiōs Sathan, that I haue

faith and do beleue. And if thou wilt aske how I know it, or can be assured of it. I will shew thee. Christ our Saviour telleth vs that we shall know the tree by the fruit: from the effects therefore or fruits of my faith, will I gather this truth against thee, to the staying & upholding of mine owne heart. And first because the holy spirit of God, and the infallible testimonie that it yeeldeth vnto my heart, is a principally propp and stay vnto me, I tell thee Sathan, that euen that shall testifie vnto my spirit, that I am Gods childe, and dare therevpon without feare or trembling, call vpon him, and say, *Abba, O father*, by which I perceiue I doe beleue, for other wise how could I call vpon him in whome I beleue not, and assuredly knowe that I haue faith, because I stay my selfe wholly and onely vpon him, saying vnto him in some sorte and sense, as the Prophet David saith, *Lord, vvhome haue I in heauen but thee? and in earth I desire none with thee.* And least Sathan should thinke, I doe this without warrant or reason, I will not feare or bee ashamed to set downe my grounds out of the word. How comfortable

is this saying of the Apostle Romaines 8. wee haue not receiued the spirite of bondage to feare againe, but the spirite of adoption, whereby we crye, as with boldnesse, so with earnestnesse, father, father, The same spirite witnesseth, with our spirite, that wee are the children of God, if children then heires also &c. To the same ende tendeth that of 1. Cor. 2. Where he saith. we haue receiued not the spirite of the world, but the spirite which is of God, that by it we may know the thinges that are giuen vnto vs of God. And though this be sufficient and indeede greater then all exception, yet haue we besides, the powerfull working of the same spirite framing vs and fashioning vs to sound cōuersion before god, and to the yelding or bringing out of the sincere fruits of faith, that is to say good workes, which cannot but assure me of my saluation, and of Gods grace, and confirme me in the certaine hope of the one and the other. And this is that which Saint Peter prouoketh vnto when he saith, Brethren geue diligence by good vvorkes to make your calling and election sure, for if yee do these thinges yee shall

neuer fall, because by this meanes an entry shal
be ministred vnto you abundantly, into the e-
uerlasting kingdom of our Lord & Saviour Je-
sus Christ. And of this truth we haue further
this double reason. If that which is from our
selues, as for example our sinnes maye iustlye
mooue and make doubting, why should not
that which is from God, as for example, the
fruits of our vnfeined faith and obedience mi-
nister hope and assurance. God I am sure is
greater then man, and his graces much more
excellent, then mans infirmities are base and
vile. And if this were not true, howe should
we that carrie gods heauenly treasures in ear-
then vessels, conceiue hope of profiting by
them in our selues, or of doing good with
them vnto others. But wee are assured of the
one & the other, notwithstanding our weak-
nesse and wants, therefore we must also con-
ceiue hope of the former & indeed assure our
hearts therein. Againe, *why doth Christ dwell
in our hearts by faith* as the Apostle saith in
his Epistle to the Ephesians? it is to this ende
that he might be idle in vs? no verily. Sathan
when he possesseth men will not suffer them

to be idle, much lesse Iesus Christ, but pro-
voke them still to honest labours and good
workes. For by his spirituall power, he mani-
festerh his owne strength in the midst of
our manifold weakenesses. Nowe if that bee
true then this ensueth therevpon, *that I am*
Christ, and Christ is mine (as the Church &
faithfull soule singeth in the booke of the
Canticles) yea he himselfe with all his graces
and merits whatsoeuer. So that he which fee-
leth and findeth these effectes in himselfe can
not but must of necessitie inferre therevpon,
that he hath faith, and that therefore he hath
Christ in him, in this life, making him fruite-
full vnto all good works, and sealing vp vnto
him & in him saluation & euerlasting life in
that which is to come. Vnlesse that he would
imagine, that Christ could be idlye or with-
out fruite in the hearts of his people, which
were blasphemy. And yet we may be the bet-
ter assured hereof, because true faith indeed,
can no more be sundred from good workes,
which are the sound fruits thereof, then light
from the sunne or heat from the fire: or if you
will the shadow from a naturall bodie.

But yet Sathan will except against this, This faith of thine which thou speakest of, and these fruites of it that thou mentionest, they are imperfect, they are faint and few, yea they seeldome or verie rarely appeare or are seene.

What then Satan? Graunt that my faith and good works are faint and few in me: wilt thou infer that therefore I haue none? that is against all reason and religion. In reason he that hath but a sick, pining or languishing life, liueth still, and in hope of the bettering of his estate, either as in regard of this world, if god will, or as in respect of the life to come especially. And why shoulde not this in measure and manner be true, as in respect of our spirituall life here. In religion, we know that God accepteth both the whole Church, & the seuerall members of it, according to that they haue and not according to that they haue not, provided alwaies: that that which they haue they haue it from him: or els how could the Church & members of it reioyce or comfort themselves in the thing that they do. And from hence is it indeed, that we learne notwithstanding weaknesses &

wants either in whole congregations or seuerall members not to breake the vniue of the spirit in the band of peace, nor to forsake the fellowship of the brethren, and the exercises of the Church, as the manner of sinne is, but in holy wisdom and power from aboue: to put a difference betwixt good and euill, and that not onely in our perswasion, but in our practise, not forsaking the good of our God for some euills or corruptiō of man adioined therewithall, nor yet for the goods sake, iustifying or approouing the euill. And if this were not sufficiēt yet we haue further props to our faith here, namely first that though our faith be weake and faint, yet is it true and sound. For euen that faith which is infirme and weake, may yet notwithstanding be true & right, the reason is because that not weake faith and true faith are opposite, but weake faith and no faith. And this we may see also, by the worthy speech of the father of the sicke childe in the Gospell: *Lord I beleene: but helpe thou mine unbeleefe.* This weakenes & imperfession our faith not comming from

alioquin ydoneus mibi dicitur, ut dicitur in

non

it selfe, nor being in it selfe as of it selfe, for so it is an excellent and an absolute worke of God, but as it is intermingled with the remainders of our vnbeleeuing heart which yet notwithstanding the faintnesse and weaknesse of it, may no lesse effectually, as in regard of the particular persō hauing it apply Christ with all his benefits vnto himselfe, then a faith that happily is more firme and steadfast, though in regard of it owne particularly, it may be it doth lesse firmly apprehend the same, and yet the party hauing no lesse good or comfort thereby: as in respect of his owne particular, then he that seemeth to haue a more firme faith. For euen as in the foode of the body, a poore mans bread and water as we say, maketh him haue as strong a body, as the best dainties in the world doe the rich, so is it herein: or to speake more plainly. As a man or woman that is sicke of a fainting or languishing disease, doth receiue sometimes more comfort, by many meane meates then those that haue the cordiall and restorative things: euen so may a mans weake faith in the soundnesse of it, yeeld him as strong consolation

tion as he that hath most strength and might that way. And no doubt but God will haue it to be so, to the ende that as we knowe that in the body to be which the Scripture saith, *Man liueth not by bread onely but by euery good woode that proceedeth out of the mouth of God:* so we might much more effectually know our spirituall life to be vpheld by him, who in the daies of our distresses as in regard of famine weakenesse &c. maketh his might manifest in the midst of our infirmities. Secondly I aunswere further, that that which is languishing in my selfe, is yet notwithstanding in Christ my Sauour firme and altogether perfect and absolute, for the further assurance of my heart wherein Christ giueth and imputeth vnto me, whatsoeuer he as my Mediator hath accomplished before God, or hath in himselfe: which is not or cannot be weake, and therefore I also cannot miscarry. And sith by the vsing of all good and holy meanes, I daily indeauour that my faith may be stronger & stronger, and particularly daily offer vp my supplications to God, that he would increase it in me, and kindly in me also a more earnest flame

flame of the holy loue, I am sure that I shall find these fauours, because he that cannot lie and giue th abundantly to euery one that asketh, & yet vp brayeth none thatewith hath promised me in his Gospell *that to him that asketh shal be giuen, and to him that hath shal be giuen more, and he shal haue aboundance.*

Mat. 13. And for my better incouragement herein, I set before me the examples of Gods Saints, who though they did fall most foully and grieuoufly, did not for all that cease to call vpon God of whome also they were graciously heard: and why? not because of their finnes for sinne it selfe seperateth betwixt god and man, but because they were of his owne free gracc, reckoned in the number of his sonns and seruants. And therefore I may conclude as of the so of my selfe: that though our faith be weake and fraile as it is in al flesh, yet I may be assured of theirs, and mine owne saluation especially. And the reason is because the certainty of life euerlasting standeth not so much vpon the quantity greatnes, & excellency of my faith, as vpon the power, good wil, & fidelity of God, that in Christ was pleased to elect me

to it, and to bestowe it vpon me. And yet further for faith. I may truly say thus, that if I haue but one only sparke or crumme of faith, by a manner of speeche, so that it be right and true: it is sufficient to assure me of the forgiveness of my sinnes and of eternall saluation: & whatsoeuer is in or fro God, for Christs sake to be communicated vnto me. And this I say not onely for my present feeling, but also for that which is past: though presently it may be I perceiue it not. For euen for the graces past we may and we ought to be assured of saluation and all other fauours from God; the reason whereof is rendred in the scriptures as namely Rom. 9. where the Apostle affirmeth *that the gifes and callings of God are such as cannot be repented of*, and againe the first of Iohn and the third verse *the seed of the anointing of God remaineth in vs: by which we see all firmly*; concerning this matter all is attributed to God and his graces and nothing at all to our selues: which if we should not beleue it were not onely dishonorable to our selues, but blasphemous against God. Lastly againe we say that in this suggestion
Sathan

Sathan reasoneth against vs as if in worldly things a man should frame an argument thus there appeareth no flame: therefore there is no fire. In winter trees beare neither leaues nor fruit: therefore they haue no life in them: but of reasoning this kind we would be so farre of from liking, that we would rather hiss at it. For we knowe fire may be where no flame breaketh forth, as in a flint for example, or ynder the ashes &c. And the like may we say of trees, which we are sure haue life in them, though they seeme to be dead in the winter season. And why may we not affirme the same of Gods graces in vs, which howsoeuer they be ouershadowed with the ashes of our corruption, or nipped somewhat or driuen backe to the roote, through the frost and cold of infirmities that we carrie about with vs, shall yet notwithstanding breake forth, budde, and beare better then euer before, that so that may be true in vs, that is saide in the psal. 52. *Such as be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in their age, they shall be as a flourishing tree to declare that the Lord*

our rocke is righteous, and that there is none iniquitie in him.

But yet cōcerning this matter he wil presse further vpon vs saying. Thou hast beene called very late to be made partaker of such graces as thou speakest of. Therefore thou canst not from these effects inferre the certenty of Gods fauour towards thee here, and of the euerlasting sauing of thine owne soule.

Suppo:e Sathan the antecedent to be true. And yet I must tell thee by the way, that the very time of my calling is sōetimes vñknown and vñfelt in my selfe, and therefore no maruaile though thou art vñacquainted with it. But suppose that were true, yet that would not followe, that thou wouldest inferre. For it is not a late calling, that may hinder me, but gathering by sound effects that certenty of mine owne saluation, but either no calling at all which is the state of infinite numbers of people in the world, I meane by the publike ministry of the word, or els an vñeffectual calling. that being vñeffectual, not onely because God is not pleased to make it powerfull, but also because men either in their carnall care-
les.

lesnesse, or prophane contempt, make it vnpowerfull and vnprofitable to themselves also. Shall we say in common speech, and that by the light of nature, the way to good manners is neuer to late. And shall we prescribe, time, meane, matter, or any thing els to the almighty: God is able and will also at what time & howe it pleaseth himselfe, to call his owne, & my selfe amongst the rest. He calleth some sooner: and yet their state not much the better for that: and some later and yet their condition not much the worse for that: which our Saviour himselfe declareth in the parable of them, that were called at diuers times to worke in his vneyard. Mat. 20. where those that were called at the dawning of the day, and at the third, sixth, & ninth houre, they murmured at this, that they came at the eleventh houre, receiued as much as themselves; which had borne the burden and heat of the day. But what saith the Master of the vineyard, *Friends I haue done you no wrong, take that which is your owne, gae your waies, I will giue vnto this last, as much as vnto you.* And why doth he so? but that we might see that

to be true in himselfe, which he saith of himselfe, *he will haue mercie on whome soeuer he will haue mercie*, and that in such a measure of mercie to, as he & not they shal thinke best: yea he doth it to this end, that we n.ight finde that fulfilled in the world amongst his owne, that he promisseth in his worde, *that vwhen-soeuer it pleaseth him to shew mercy he vvill*. Yea and that that might be verified, which followeth in the end of the parable, *the 1. shall be last & the last first*. Nay wee will say more then this. Euen in thē that are called late as we say, ther are or do appeare many times more euident testimonies of faith & saluation, then in those that are called somewhat sooner. For ouer & besides that wee may say nothing of this, that many forward at the first do not on-ly hold slowly on, but sometimes slippe back, the very work it selfe, and the plenty of grace that is shedde abroad into their heartes doth plainly shew, that God alone, and not man or meane hath wrought the thing, and therefore al the glory therof, as likewise thanks for it to be returned vnto him, wheras if it were a worke of great continuance, wee woulde

or might seeme to ascribe it partly to length of time, and partly to some other instruments or meanes vsed in the effecting thereof. If any man doubt of this, let him looke vpon the example of one of the theeues, that was crucified with Christ. Oh what a heavenly and holy ende made he, and that not onely in rebuking euill in his lewd and wicked companion: neither yet in iustifying the innocencie and clearenesse of our Sautour, but in calling vpon him and that from the bottome of his heart for mercie. All which and specially this last, are full of singular grace in regard of god, and maruelous cōsorte in respect of vs. From whence also me thinke we may inferre, that whosoever he bee that doeth but in the verie pinch of death, feele these holy and heauenlie motions, he may certainly assure himselfe, of infallible testimonies of faith, and by consequent also of eternall saluation: because faith and euerlasting life, are neuer sundred in gods children for the feeling of it in this life, and the fruition of it, in that which is to come. And if in my death the feeling of these motions may yeeld me spirituall & heauenly comfort, why should

should they not also minister vnto me strong consolation, at what time soeuer in my life, god of his owne bountifull liberality, maketh me a plentifull partaker thereof. Besids all this, Sathan, that hath beene said, I must and will tell thee one thing further, not onely for the full confutation of that which thou obiectest, but euen for the throwinge of thine owne dongue and filthinesse into thine owne face. For howsoeuer in other things thou shewest thy selfe to bee a most subtil aduersarie, yet therein I will from thy selfe take that, that shall hinder me from ycelding, if there were nothing else. Is there any thing more grosse in the world then poperie which thou hast hated and brought forth to behold this light? Amongst poperie, is there any pointe more detestable then that of mans merits? Doth not this thy temptation openly vnderproppe and shore vp the ruinous bulwarke or buttresse? If for the length of my calling I should be accepted, shoulde not God bee mooued with worldly respects? For my very calling it selfe though neuer so effectuall, I am not respected but for gods free fauour and last cast vpon me

in Christ: and therefore not for the length of time wherein I am called. For I may reason of my calling, as I doe of other graces of god. The faith that God hath wrought in me, is an excellent grace, and indeede the hand as it were to lay hold of eternall life, and yet I am not saued for my faiths, but for Gods mercie sake in Christ Iesus. These graces of faith and feeling of vocation, sanctification &c. are bestowed vpon me and wrought in me, not so much, nay indeed no whit at all for the working of my saluation: for that belongeth vnto Gods mercie and Christs merite, as to pledge vp vnto me, the certaintie & assurance of that and all other graces, that God is pleased freely & of his owne accord to bestow vpon me, & other wretched that haue the gift to belecue.

But Sathan presseth againe this point, and frameth a new argument thus. Thou thy selfe needest not heare thy selfe so bolde: others that thought themselves as stronge as thou doest thy selfe haue fallen away. Thou art but infirme and weake, and maiest not onely slide and slipp, but fall away from the grace of god & loose the faith that thou hast. Thou canst not there-

therefore at anye hand be sure of euermlasting life, and the sauing of thy soule.

But I tell thee, Sathan, though I can be content, thou shouldst humble me my selfe, and of my selfe as lawe as thou canst, and I knowe it also sometimes to be needfull by reason of the high conceits that flesh and blood carieth of it selfe yet thou shalt neuer take away the righteousness from me that the Lord hath giue me, neither wil I suffer him to be blasphemed that hath dealt so hountifullly with me, no though thou shouldst either in malice against me, or in blasphemye against God, write a booke, much lesse shall these few and weak things ouerthrow my hope. I tell thee therefore Satan, that though I bee infirme and weake in my selfe, and readie euerie minute of an houre to slippe and slide, yea to fall, yet I am strong in him that is the roote and fortresse, yea the very God of my strength and power: of whom I may say as Dauid saith, *by the Lord I shall be enabled to leape ouer a wall, and he shall strengthen my hand, and mine arme to breake a bow of bras*se and concerning whose goodnesse towards me. I haue that sounding in

my heart, that was answered to the Apostle.
*my grace is sufficient for thee, & my strength
shall be perfected through weaknes.* And why
should I make any doubt of this, sith Gods e-
lection (which is grounded vpon the mutable
purpose and decree of God) is alwaies firme
and sure. And sith the word not of man but of
god assureth me that those whome the Lord
loueth, euen vnto the ende he loueth them? &
sith that he that is for vs, & with vs & within
vs is stronger and greater then al. And sith eue
the verie articles of our faith, teach vs to be-
leeue as the Father to be Almighty, whose
power no creature is able to withstand: so Je-
sus Christ to be our Lord, into whose hands
sith the father hath euen vs, wee are sure no
aduersarie power shall pull vs out of the same:
for he also is not onely constant and firme as
the father, but almighty also. And that salua-
tiō, which he hath wrought for me through
his blood, and inabled me in the power of the
spirite to applye vnto mine owne hearte he
will preserve and vpholde in mee, together
with the gift and grace of perseueraunce, so
that not fall euen vnto the end and in the end.

Where-

Wherein I am the more settled & confirmed not onely by this, that he dealeth not with his seruants as men do, who beginne and leaue of in the turning of a hand, or the twinckling of an eye, but looke what worke he beginneth in his he perfecteth the same. Neither yet by this, that he hath giuen me and the rest of his seruantes gracious promises: as that he wil be with vs vnto the ende of the worlde, that his spirite shall bring vnto our remembrance, the sweet and comforttable wordes of trueth and life, but also by this that he hath graciouslie performed it vnto his seruants, not onely vpholding them that they haue not beene carried away, either with the swaye of sinne in the world, or strength of corruption in them selues, but euen then when they haue beene fallen in raysing them vp againe, as wee see particularly in Dauid, who confesseth of himselfe, and in himselfe that to bee true through gods goodnesse, *thou hast deliuere a my soule from death, mine eies from teares, and my feet from falling.* Psalme 116. And likewise in Peter, whom though our Saviour Christ foretold of Sathans malice against him, and the

rest of the faithfull vnder this metaphoricall
or borrowed terme of desiring to winnowe
them as men doe winnowe wheate: yet doth
withall most comfourtably tell him, and the
rest of the faithfull in him, *I haue prayed for
thee that thy faith faile not, wherefore when
thou art conuerted strengthen thy brethren.*
And what though others in outward shewe
farre better and more stronge then my selfe
haue fallen away. Doeth it therefore fol-
lowe that I shall doe so likewise? I tell thee
no Sathan. God is aboue all lawe, and there-
fore beyonde all example. And what if God,
to let proude fleshe and blood vnderstande,
that they stande not by themselves, would
make some fearefull examples of humane
inconstancie, weakenesse and waueringe, to
the ende that the parties themselves might
bee humbled and other learne to feare? wilt
thou then from thence gather an vniuersall
course? Or on the other side, if God for the
comfote of al them that are feeble and weak
hearted and handed in Sion, would make the
meanest of his seruantes most worthy in-
strumentes to manifeste his strength in their
owne

owne weakenesse, wilt thou crosse his purpose, whose power no creature is able to resist? and dost thou discomfort where God goeth about to giue all consolations, yea such comforts as no man can giue but he, and none can haue but those that belong vnto him? Ouer and besides all this, god in his word hath giuen me other strong consolations, against this temptation or assault of thine, for in the second epistle of Timothy and the second chapter, against the backe sliding and falling away of others, he giueth me these two speciall comforts, namely that the elect, of which number I am one, are out of all danger of any such falling away: and againe that such hypocriticall backsliders are knowne to god, and not to vs when he saith. The strong foundation of god remaineth sure, hauing this seale, the Lord knoweth who are his. And in the second chapter of Saint Iohns first epistle the holy ghost laboureth the same point (that so in the mouth of two or three witnesses this as all other truth might be established and made sure) and giueth sundry consolations against it, as first that none should be terrified

rified or offended with their faulkes, because though such had or might haue a place in the Church, yet were they neuer of the Church, because the Church is the company of the elect, which cannot perish and therefore also cannot fall from the grace of God in Christ. Secondly because they are annointed of the holy Ghost not onely with true knowledge of saluation and eternal life, but with all other graces from the same, and namely with the gift of perseuerance, but his owne words are most excellent, and therefore let vs marke them. *They went out from vs saith he, but they were not of vs, for if they had beene of vs, they should haue continued with vs. But this cometh to passe, that it might appeare that they are not all of vs: but ye haue an ointment fro the holy one, and knowe all things.* And nowe with what reason or face cā I refuse this truth of God, so plainly and plentifully propounded, and imbrace the lies of Sathan. I tell thee I cannot fall away from the grace of god nor fall away from the faith that he hath planted in me, vnles I would make God a changeling and vncertaine: and that cannot be for the
scrip-

scripture telleth me, there is not so much as a shadow of turning in his maiestie: which yet that I might be the better perswaded thereof he hath alwaies by performance shewed himselfe, at all times and to all his people, to be such a one. Shewe thou the contrary if thou canst.

But Sathā further presseth this temptation, of mans weaknesse and abilitie to fall away; from the acts indeede thereof and the effects following frō the same saying after this sort. *Thou hast fallen diuers vvaies and at sundry times also, and therefore hast lost the faith & grace that God gave thee, and so art becōe gods enimie. And howe canst thou then be assured of fauour at his hand?*

Herevnto I answered, that I cannot or will not deny, but that I haue fallen, and fallen fouly, yea diuers waies and sundry times: and of this I haue better witnesse then thy word Sathan. For first that obseruation of mine own waies, that God of his grace hath wrought in me doth testifie vnto me every day when I rise vp and every night when I lie down, that I haue and doe heinoussly offend: and secondly

by the texts of holy scripture doth witnes the same, as for example. 1. king. 8. *there is not a man but he sineth.* and James 3. *in many things we sinne all.* Howbeit we see a maruelouse difference betweene their setting my sinnes before me and Gods word propounding it vnto me. Thou doest it of a deadly malice to drawe me into desperation, and by meanes thereof into condemnation, and therefore no reason, that I should listen vnto thee, so deadly hating me as thou doest, attempting such morall dangers against me, as the death and destruction of my soule and body, But the Lord setteth them before me, so humble me at the sight of his goodnes, that so in forgiving me also so greate a debt, I might learn both to loue him that hath dealt so bountifully with me, and beware of falling into the like mischiefes againe by meanes of my sinns. Besides I answer further for my selfe, that I am not so much to regard my slips & falls, as how or with what affection I haue offended. God hath kept me from sinning presumptuously, & with a high mind, howsoeuer to make me see my selfe, & to be more circumspect against

gainst transgression: I haue fallen of humane infirmitie and weaknesse. And if this and such like considerations mittigat sinnes amongst men, why should it not also in some sort doe so before God, who is better able to discern and iudge both of actions and affections then all the people of the worlde that either haue beene, be, or shall be. Moreover that is false that thou doest inferre that falling into sinne, doth vtterly spoile Gods people of faith in themselves, and of all grace and fauoure from God, for if that were so, howe could any of gods children, that haue gone before vs, or liue presently with vs, or which shall succeed vs euen to the ende of the world (al and euery one whereof, some one way some another, haue beene scarcely ouertaken) be raised vp againe to repentance and amendment of life. And this we may see as by many examples of holy men in the worde: & in the world, so by the doctrine of the holy scriptures, and amongst the rest. Ioh. 3. *who soeuer is borne of god sinneth not*, that is to lay either the sinne that is vnto death, or lieth not wallowing swinelike as the vngodly of the world doe in
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the filth and puddle of their transgressions. And of this assertion he rendreth a reason very strong and forcible saying for his seede remaineth in him, that is the holy ghost with his graces shed abroad into his heart, will not let him lie still but laboureth his raising vp againe. And as though this had not beene sufficient, he addeth neither can he sinne to wit in soort as before is expressed and why? because he is borne of God, who besides that he is stronger then all, and therefore can and will performe his owne will, doth not beginne in his people any good worke, but bringeth it one daily more and more according to the measure that he seeth to be good for all and every one of the, to perfection. And this grace I find from God, that as I see my sinne for my humiliation, so I behold the precious gift of faith, and many great graces of God for my exaltation, and therefore haue not lost as thou wouldst haue me beleue (Sathan) all sense & feeling of God and godlinesse, but haue that seed and the anpointing, by which I shall be enabled to stand, and if I doe fall shall yet notwithstanding be raised vp againe and set vp-
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on my secte, more staied and confirmed then euer before, and that not onely by reason of the circūspectiō and meanes, that is wrought in me thereby, but also by the strength that is communicated vnto me from aboue, which in succeeding time breaketh forth: and therefore I am not vtterly fallē from grace, as thou forgetst and faintest Satan: neither haue made frustrate Gods election concerning my selfe: because that as a strong foundation remaineth vnmoueable and vnchangeable, for he abideth alwaies faithfull and cannot denie himselfe, whether it be executing of his wrath vpon the wicked, or in the displaying and exercising of his mercies vpon the godly. Besides euē from this I gather infallible comfort: that hauing in a true and diligent search of mine owne soule, but once in my life found faith in selfe, I cannot vtterly lose faith and the fauour of God. And why so? it is because I haue it? no, but because the *gift and callings of God are such as God will neuer repent him of, Ro. 9.* And vpon this and nothing els doe I assure my heart. Wherefore I feare not to affirme and say, that though my faith may be sore
sha-

shaken, and euen as in regard of the fruits of it as if it were broken of for a time, or rather lie hid a little while, vntill I be enabled by the power of Gods blessed spirit to gather my spirits vnto my selfe: yet I am sure the seed thereof remaineth in me, and shall againe beeing raised vp by the spirit of God breake out in as full force as before. As we may see first in Dauid, notwithstanding his fearefull falls of adulterie, murther &c. and then in Peter, notwithstanding his carnall counsell, given to his Master, and his shamefull denying, yea abjuring and forswearing of him, in whome it lay hidden, as it were fire in or vnder the ashes, and the sunne vnder a darke or thicke cloud, is being stirred vp in Dauid by the ministrie of Nathan the Prophet sent vnto him by God to reprove him & put him in mind of his sinne, and in Peter, as by the crowing of the cocke so by Christs looking backe vnto him. So gracious is God towards his children, and so powerfull in his owne worke that rather then his people should perish, his mercies should allure them, his iudgements shal terrifie them, his word shal humble them
yea

yea and raise them vp also, his spirit shal draw them & that which seemeth to be no meane shalbe an effectuall & powerful instrument to manifest his glory and to worke their good through Christ. And that this is false that thou saist Satan, that the faithful by their sins loose faith it selfe, and the graces of the spirit, may appeare by two places of Scripture. The first is out of Psal. 51. where the Prophet praith *that god would not take his holy spirit fro him.* Which if it had bin quite lost by his former transgression, he could not haue praied for, because it was gone before, but rather shoulde haue praied that the Lord would haue restored his holy spirit vnto him; because taking away implieth restoring, and praying not to take it awaye, declareth that it was there still howsoever in his owne feeling and falls, he supposed he had iustly deserued to be depriued thereof. The second is the wordes of our Saviour to Peter Luke. 22. saying *I haue praied for thee that thy faith faile thee not.* Which words as they containe in the a protestation of Christs vnfeined care and loue, in he saith *I haue praied for thee,* so do they com-

prebēd a faithful promise, in these words *that thy faith faile not*, or if you wil this being the end that Christ aimed at in his praier, or the fruit & effect that followeth the. in all Christ shewing, that is through his most feruent and continual praier, that the whole Church and the particular members of it, are so vpheld, that they do neuer vtterly, nor neuer shall vtterly fal away from the faith: which thing spoken here as it should seeme particularly to & of Peter, and yet notwithstanding in truth & vprightnes to be extended to all the faithfull, because there is in their measure & manner a like cōsideratiō of them in al & euery faithfull person, is more at large described & prooued in the 17. of Iohn. Where we may see that Christs praier was frō the beginning, is now, and shalbe to the end of the worlde, the very foundation and groundwork of the stability and continuance of the Church of God.

Another sore assault, that after the former, yea and indeede at the least wise in outward shew vpon the former, Satan maketh against vs, or giueth vnto vs is this. If thy sinnes harm thee not, neither indeed cā hurt thee as thou saiest

faiest, thou maiest after thou beleeuest once sinne without feare of punishment.

Thou dealest Sathan, like a Sathan now: & that in a double respect. first in the end of thy temptations, labouring euery way if it may be to ouerthrow my faith and obedience. In the former thou didst assaye to drawe me to despaire. In this latter thou labourest, to throwe me headlong into securitie. So that thou effect my ruine, thou carest not by what meane by either of these, or by both of them together, or by any other. God hath discovered this vnto me, & I humbly thanke him, hoping that he that hath giuen me grace to espie thy subtletie, wil also graunt me strength to overcome it. Secōdly herein thou shewest thy selfe an aduersary, in that thou doest falsifie & peruert my words. Where did I say simply, that sinne could not hurt or harme? This I beleeue in my heart & haue and will confesse it vnto the end with my mouth, that being ingrafted into Christ, my sinnes past or present cannot condemne me, no more then they haue done the faithfull which haue gone before me in the flesh and in faith. And what haue I saide

here, but that which the Scripture speaketh
 euery where. The Apostle telleth vs. Rom. 8.
 in termes that cannot be corrupted with false
 glosses, *there is no condemnation to them that
 are in Christ Iesus.* That againe that the spirit
 speaketh out of the Prophet Ieremie as a
 parte and peece of the newe couenant. He-
 brewes' 8. tendeth to the same ende. saying: *I
 will be mercifull to their vnrightheousnes, & I
 will remember their sinnes & their iniquities
 no more.* That our sinnes offend our most gra-
 cious & heauenly father, that they grieue the
 holy ghost within vs, yea that we by the, not
 only as it were with cartrops, but with gable
 ropes pul vpon vs, though not eternall, yet te-
 porary & corporall punishments, & so indeed
 do harme & hurt vs, I neuer denied nor will
 deny, because the truth and certenty of al & e-
 uery one of these things is propounded vnto
 vs in the worde of God. But in what sense I
 haue saide thus, I haue shewed before, and let
 that suffice. As for that that thou woldst haue
 me to infer ther vpon, namely that therefore I
 might liue as I list, & sinne without controul-
 ment, it is most false in it self, most irreligious
 be-

before God & most vnseasonable in the sight
& iudgement of men. Doth not the Apostle
tell vs Rom. 8. *that they that are led by the spi-
rit of God are the childer of God* what meaneth
he thereby? any thing els but this that they
that are by the grace of God through the
worke of regeneration, in the power of the
spirit, and the exercises of the word, freed frō
sinne do not remaine or continue therein?
And is not the same that he expresseth in an
other place in other termes, saying *our olde
man is crucified with Christ that the bodie of
sinne might be destroyed that henceforth we
should not serue sinne*? If we knowe any thing
in Christ or of Christ, we knowe this that so
many as are iustified from their sinns by faith
in his blood are also by the spirit of Christ sa-
ctified vnto obedience of his wil, for these are
the two fruits that we haue in & by the death
and rising againe of our Sauionr: from whence
also there followeth this comfort to the faith
full, that they doe many times in some good
measure withstand and overcome sinne, not
in others only, but in themselves principally.
And sure we are of these, that that sanctifica-

tion which we haue in and from Christ by obedience of his will can no more be separated from free, iustificatiō from all our vnrigh- teousnesse through his blood, then heat from fire or light and warmeth from the body of the sunne. And therefore euen this declareth, Satā, that thou art a falsifier of all good words and workes. But besides I tel thee that sith we may by effects gather arguments to our selus touching the saluation of our soules, that therefore thou canst not or shalt not herein shake my faith. I take it to be the generall drift of the Apostle. 2. Cor. 13. to prooue that by effects we may iudge of our owne and other mens good estates before God. Sith therefore God giueth vs that leaue, it behoueth vs with all careful indeauour, as to vphold these good things in vs, so carefully to see whether we can truely finde them in our selues or no: or the more in number, the more great and excellent in qualitie, and the more assured we shall after due examination finde them to be in vs: the more assured we may be concerning our owne saluatiō, & so much the more valiantly oppose our selues against Satā in
this

this same dangerous combate. Whereof also as seemeth to me there is great reason. For if our sinnes which are from Sathans malice or our owne corruption, do grieue vs & possesse our hearts with feare: why shall not the fruits of our faith and obedience, which are from God, yeeld vs comfort & fill our hearts with hope not because they are in vs, for so we doe many times weaken them at the least, if not impaire or hurt them, but as they are in vs from God, who we are sure will accept of his owne good workes and graces vouchsafed vnto vs. Lastly I say, that as we abstaine not from meate and drinke, and other necessarie aides of naturall life, because we knowe that the terme and time of the said life is limited by God: so there is no man, vnles he be wittingly and wilfully wicked, that therefore will giue himselfe over to sinne, because he is assured of his owne saluation, for that were to turne the grace of God into wantonnesse, & to abuse the best grace that euer God gaue vs, nay rather a good mā wil therefore the more heedily beware of sinne, & abstaine frō it because he knoweth that sinne in it own nature grieueth

grieveth god, & maketh the separation between
the Lord and vs, and cleave fast vnto righte-
ousnes & well doing because our forsaking
euill or departing from it, as also our accom-
plishment and performance of good thinges,
is a pledge of our electiō, as the Apostle saith
*The strong foundation of God remaineth sure
hauing this seale set vnto it, first the Lord
knoweth them that are his: and secondly let eu-
ery one that calleth vpon the name of the Lord
Jesus Christ depart from iniquitie.* And there-
fore, I tell thee Satan, I cannot harken to any
of thy voices, much lesse to this, by which
thou labourest to thrust me headlong into
loose life, which wil prouoke god, hurt mine
owne soule, and hinder other men from faith-
full obedience, buo test thee and it & wil by
gods grace flie from these, and all other cor-
ruptions, whatsoeuer thou wouldst stirre me
vnto.

FINIS.



